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ABSTRACT

This document consists on a 6-week curriculum unit designed to allow secondary students to actively explore issues associated with freedom of belief and expression. Throughout the curriculum students systematically examine the ways in which the legal and constitutional framework of our society directly embodies the norms of freedom of speech and minority rights. Students analyze the legal protections that have been afforded unpopular groups at the national level and parallel principles at the international level. Case studies, role playing, simulations, and mock interviews are used throughout the curriculum to examine the historical, psychological, and sociological dimensions of tolerance and intolerance. Information from psychological studies helps students understand why some individuals are particularly intolerant of beliefs that differ from their own. Descriptions of the Holocaust, the Cultural Revolution, and the internment of Japanese Americans during World War II direct students' attention toward the short- and long-term consequences of intolerance for the victim, the perpetrator, and society. The curriculum includes eight lessons and their corresponding handouts. Each lesson is divided into eight parts: (1) objectives, (2) estimated time, (3) materials and equipment needed, (4) vocabulary, (5) optional films and videos, (6) set induction, (7) learning sequence, and (8) closure. The lessons cover victims of intolerance, the origins of intolerance, basic human rights, censorship, political tolerance and U.S. courts, international rights and responsibilities, beliefs and believers, and developing a class declaration of rights and responsibilities. (DK)

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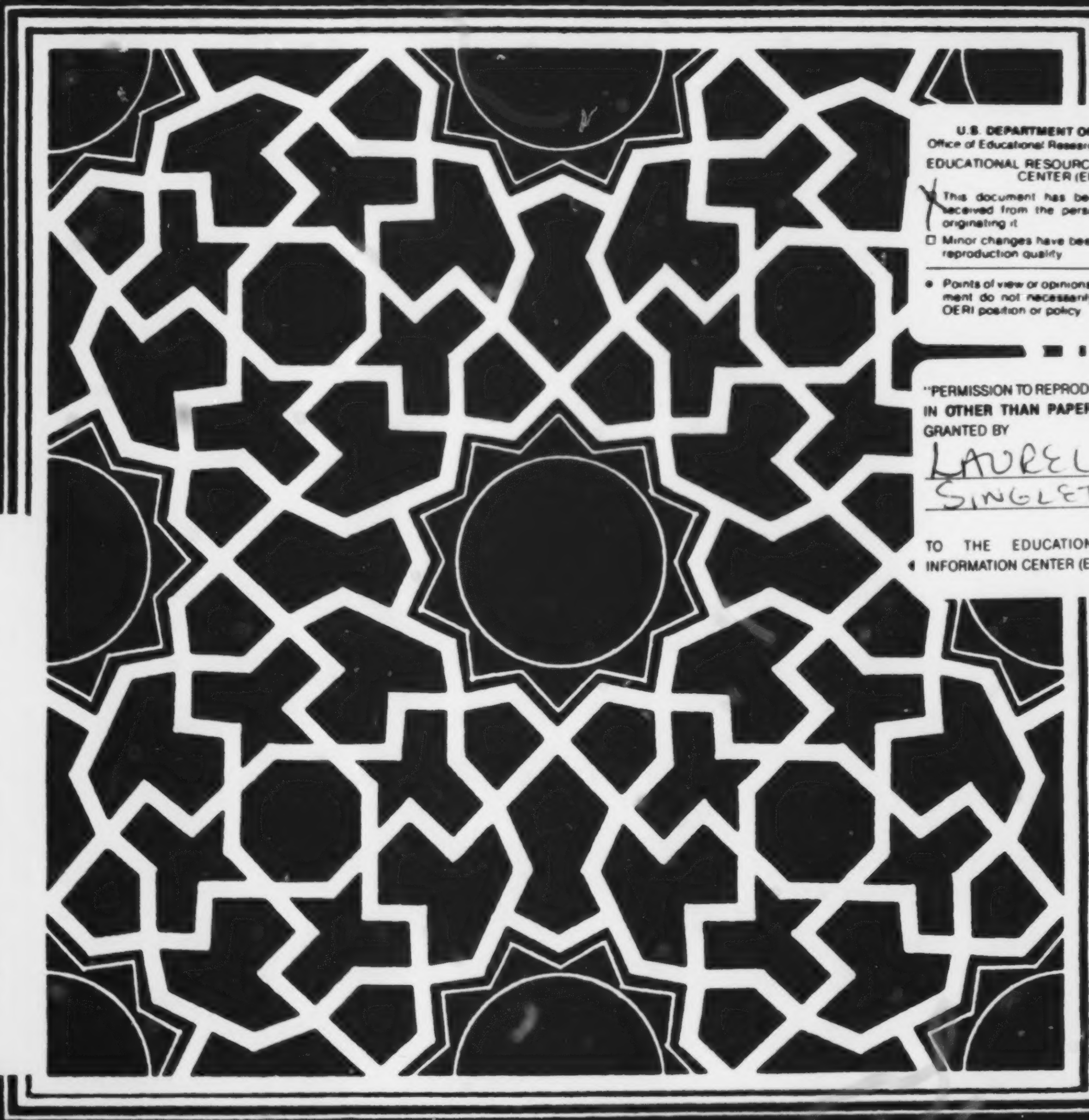
TOLERANCE FOR DIVERSITY OF BELIEFS:

A Secondary Curriculum Unit



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Social Science Education Consortium

TOLERANCE FOR DIVERSITY OF BELIEFS:

A SECONDARY CURRICULUM UNIT

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TO THE TEACHER

A Rationale for Teaching About Political Tolerance

Since the 1950s, researchers have conducted systematic surveys of public attitudes toward unpopular political groups. A unanimous finding is that while most U.S. citizens endorse abstract principles such as freedom of speech, they often do not apply these principles when faced with a concrete situation. For example, surveys show that about 90 percent of U.S. citizens, when asked if they believe in free speech for everyone, will say "yes." However, if people are asked about a more specific situation, such as Nazis marching in their neighborhood or atheists using the community center, only a minority support the right to free speech (McClosky and Brill 1983). Responses from children as young as 11 tend to mirror findings from adult surveys (Jones 1980; Zellman and Sears 1971).

Although there appears to be come consensus among professional educators about the value of political tolerance to a democracy (see, for example, NAEP 1978, 1980, 1990; NCSS 1979), studies indicate that the traditional civics curriculum does not engender a strong commitment to political tolerance, particularly as applied to unpopular ideas (Ehman 1980). One explanation for this paradox is that in-depth examinations of key constitutional issues are virtually nonexistent in current curricula (Carroll et al 1987; Katz 1985; Remy 1981). Issues associated with freedom of speech and association are addressed in a superficial manner, carefully avoiding the potential conflict between majority rule and minority rights (Patrick and Hoge 1991). It has been suggested that if students systematically examined the ways in which the legal and constitutional framework of our society directly embodies the norms of freedom of speech and minority rights, they might develop a greater commitment to the protection of these principles in everyday life (Corbett 1991; Zellman 1975). It is for this reason that we wrote the curriculum, *Tolerance for Diversity of Beliefs*.

An Overview of the Curriculum

Tolerance for Diversity of Beliefs is a six-week curriculum unit designed to engage secondary students in actively exploring issues associated with freedom of belief and expression. Throughout the curriculum, students systematically examine the ways in which the legal and constitutional framework of our society directly embodies the norms of freedom of speech and minority rights. Students analyze the legal protections that have been afforded unpopular groups at the national level and the parallel principles that are embodied in the Universal Declaration of Human Rights at the international level. Case studies, role playing, simulations, and mock interviews are used throughout the curriculum to examine the historical, psychological, and sociological dimensions of tolerance and intolerance. Specifically, information from psychological studies helps students understand why some individuals are particularly intolerant of beliefs that differ from their own. Descriptions of the Holocaust, the Cultural Revolution, and the internment of Japanese-Americans during World War II direct students' attention toward the short- and long-term consequences of intolerance for the victim, the perpetrator, and society.

Students consider both the rights and responsibilities associated with freedom of expression. For example, if one strongly disagrees with the beliefs of the Ku Klux Klan, does one have both a right and a responsibility to express disagreement? What rights and responsibilities do members of unpopular groups have? A series of vignettes encourage students to decide for themselves what limits, if any, should be placed on freedom of expression in a democratic society. Questions guide students toward differentiating between *acknowledging* an unpopular group's civil liberties and *approving* of the group's message, between *beliefs* that are abhorrent to the majority and *behaviors* that are violent and harmful.

No curriculum is devoid of values, and our curriculum is no exception. We do, in fact, believe that tolerance for diverse beliefs is critical to a democracy, and hence is an important area of inquiry within citizenship education. Our curriculum does not, however, provide "right" answers; instead, lessons pose questions that should be challenging to both tolerant and intolerant viewpoints.

Using the Curriculum

We recommend the curriculum for students in grades 8-12. Although the curriculum is particularly appropriate for civics/government classes, teachers of American history, psychology, sociology, world history, and English will find lessons that are relevant to their courses.

The curriculum includes eight lessons and their corresponding handouts. Each lesson is divided into eight parts: objectives, estimated time, materials/equipment needed, vocabulary, optional films/videos, set induction, learning sequence, and closure. We have selected vocabulary words that may pose difficulty for some students. Vocabulary words should be presented in context rather than in isolation. For example, teachers may want to write the definition of a vocabulary word in the margin next to the word as it appears in the student handout. Alternatively, teachers may direct students' attention to the vocabulary words within the lesson and ask students if they can derive the meaning from the context. Finally, teachers may list the words at the conclusion of the lesson and ask students to describe what they have learned using the vocabulary words.

The optional films/videos are available through many local or university libraries. To obtain a copy of a specific video, teachers should refer to their district media center or nearest large university. In addition, the University of Minnesota Film and Video Library (612/627-4270; FAX 612/728-4280) holds all of the videos mentioned in the curriculum and rents to schools across the country.

Within each lesson, suggestions for teacher-led discussion and/or directions are italicized; our comments to you, the teacher, are written in regular typeface. Student directions for journal entries are boxed; keeping journals is an important element of the unit, allowing students to reflect on their shared experiences and develop personal meaning from them. The directions for journal activities can be written on the chalkboard or on an overhead or can be copied and distributed to students. Journals should be kept separate from regular subject notebooks. We recommend that you collect the journals periodically (perhaps after each lesson or every other lesson) and read and respond to students' entries; students should be given the option of indicating that they do not want you to read a particular entry by folding the page over. We recommend that the journals be graded not on the basis of what is written but on the basis of the percentage of assignments completed.

As you read through the curriculum, you'll see that each lesson builds upon the previous lesson. Ideally the curriculum would be taught as a complete unit. For those teachers with time constraints, however, we offer the following alternatives. Lessons 1-3 could be taught as a unit; these lessons focus on the sociological and psychological dimensions of political tolerance. Lessons 5 and 6 are written from a more legalistic perspective. These lessons work well together, in that

Lesson 5 focuses on court cases within the United States, while Lesson 6 provides a look at the international standards related to freedom of expression. Finally, with some teacher modifications, we believe that each of the first six lessons could "stand on its own" if necessary.

A History of the Curriculum

The first draft of the curriculum was completed in the summer of 1989; it was a collaborative effort of an experienced middle grades teacher, a professor of political science, and a professor of social studies education, together with several graduate research assistants. Since the initial draft, the curriculum has undergone a number of important revisions. It was first reviewed and edited by a reading specialist. Then, during the spring quarters of 1990 and 1991, the curriculum was piloted by a total of eight teachers from one rural and one urban school district. After each piloting phase, teachers met with university faculty and offered suggestions for revisions. In addition, all students who participated in the curriculum were given an opportunity to give us feedback. Although teachers and students have offered important suggestions for revisions (many of which are incorporated into the current version of the curriculum), their overall response to the curriculum has been quite positive. Teachers interested in a more in-depth description of the pilot studies should write to Professor Avery.

We view the curriculum as an ongoing project. Further revisions are anticipated as more teachers and their students use the curriculum. We encourage you to share your thoughts and comments with us.

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LESSON 1. VICTIMS OF INTOLERANCE

What is intolerance?
Who are the victims of intolerance?

Objectives: Students will be able to:

1. Generate an operational definition of *tolerance* and apply it to a variety of hypothetical situations.

2. Write personal accounts of situations in which members of their families have been victims of intolerance.

3. Identify and compare the rights denied to the victims of intolerance described in three accounts, identify the groups/powers that denied these rights, and explain how these rights were denied.

4. Describe the consequences associated with the denial of rights, both for the victim and the perpetrator.

5. Infer motives and/or reasons for the denial of rights in three accounts of victims of intolerance.

Estimated Time: 5 class periods

Materials/Equipment Needed: Copies of Handouts 1-3 for all students; copies of Handouts 4-6 for one-third of the class; Overheads 1-4; overhead projector. Newspaper or magazine articles on recent instances of intolerance would be helpful.

Optional Films/Videos:

Hangman (1964, 11 min.)
Legacy of the Hollywood Blacklist (1987, 60 min.)
Nisei Soldier: Standard Bearer for an Exiled People (1984, 30 min.)
The Master Race (1985, 20 min.)
The Paper Curtain (1988, 60 min.)
Guilty by Suspicion (1991, 110 min.)

Vocabulary: Communism, consequences, internment, Nazism, perpetrator, rationale, tolerance, victim

Days 1-2

Set Induction:

Write the word *tolerance* on the board. Ask: *What do you know about this word? What does it mean to you?*

Learning Sequence:

1. Have students list all forms of the world *tolerance* they can think of. Ask: *Which of these forms do you hear most often? In what context?*

2. Have students write sentences using the two most commonly used forms of the word in their journal (the forms are likely to be *tolerate* and *tolerance*).

3. Write volunteered sentences using *tolerate* on the board. Ask: *From the context of the word in these sentences, how could "tolerate" be defined? Is there a context in which the word is sometimes used that is missing here?*

4. Students can attempt to write definitions with a partner and then work with the group to generate a class definition of *tolerate*. Record the class definition for later reference.

5. Follow the same procedure for *tolerance*. Write the following standard definition on the chalkboard and compare it to student definitions: "Recognizing and respecting the right of others to hold beliefs, customs, etc. that you yourself don't hold."

6. Identify the three major parts of the definition:

- "Recognizing and respecting,"
- "the right of others to hold beliefs, customs,"
- "That you yourself don't hold."

Stimulate discussion using the following questions:

- *What does it mean to recognize something? To respect something? Must you agree with something in order to recognize and respect it?*
- *What are beliefs and customs? Give some examples of each.*
- *How are these beliefs different from actions? Similar?*
- *Does tolerance apply to beliefs and customs that you hold? Why or why not?*

7. Show **Overhead 1** and allow time for students to read it. Ask:

- *What beliefs were expressed in the letter? Are these beliefs Carla agrees with?*
- *How does Carla show that she recognizes and respects the rights of others to express their beliefs?*
- *According to our definition, is Carla being tolerant?*

8. Show **Overhead 2**, explaining that it presents some more difficult situations. Ask:

- *Is Marie being tolerant in any of these instances? Is Marie being tolerant or intolerant in the first case? What about the second? The third case? The fourth case? What are the main differences between the cases?*
- *Is tolerance always simple? What are some of the bad things that can come from not being tolerant?* (Possible answers: end of free exchange of ideas, giving one group or person an unfair advantage) *Are there some problems with always being tolerant?*
- *Let's make the situations Marie is dealing with more specific. When is Marie being tolerant and when is she being intolerant?*

9. Show **Overhead 3**, explaining that it deals with more specific situations. In pairs, have students discuss which of the four scenarios represent tolerance. Pairs should write their answers on a piece of paper. Discuss the scenarios as a class.

- *Can a person be tolerant of a group he/she likes?*
- *Will being tolerant always bring only good results?*
- *What is the difference between being tolerant and being fair?*
- *How is tolerance similar to fairness? Does Marie have a responsibility to be tolerant?*

10. Point out that tolerance is a tricky concept and that more practice applying the concept to different situations will help us understand it better. Organize the students into groups of three or four. Give each group one or two copies of **Handout 1** and have them discuss the questions for about five minutes in their groups. Ask three or four students to report what their group decided about one of the statements and what issues came up in their discussion. Conclude that tolerance is a complicated issue and that it involves a careful balance of both rights and responsibilities. Try to draw conclusions about what *is* and *is not* tolerance and what kinds of situations are ambiguous. We suggest that examples 1A, 2C, 3A, 3B, 4B, 5B, 6C, 7A, 7B, and 8B describe tolerant behavior. Examples 2B, 4A, and 6B are fairly ambiguous. However, answers will vary, and teachers should allow for a range of responses. The important point is that students should begin to see tolerance as a complex subject, not that they offer "correct" responses.

11. Introduce the journal activity on page 8 by explaining that students will be keeping a journal throughout the unit. If students have not kept journals before, explain that writing in their journals will help them integrate what they are learning with their own thinking. Making time for writing in the journals will also be a way of ensuring that you, the teacher, give them some time to think—something teachers can forget in their eagerness to cover the curriculum. It also accords students the opportunity to express their feelings about some of the issues raised in the curriculum. Explain procedures for collecting, responding to, and grading the journals (see the **Introduction**), as well as the method students can use to indicate that they do not want you to read a particular entry. Then give the assignment described in the box at the top of page 8.

In your journal, draw the two scales below. On the basis of our definition and what you personally bring to the issue, circle the score on the scale showing how important the concept of tolerance is to you personally (e.g., to your happiness? welfare? well-being?). What are the reasons for your placement?

Importance of Tolerance to Me

Not Important — Very Important

1 2 3 4 5 6 7 8 9 10

On the second scale, address the following question: How important is the concept of tolerance to the well-being of humanity? What are the reasons for your placement?

Importance of Tolerance to Humanity

Not Important — Very Important

1 2 3 4 5 6 7 8 9 10

12. Distribute **Handout 2** and tell students they are going to consider others' thinking on tolerance. Read the quotations with the class, using the questions below to stimulate discussion. Conclude by giving students the journal assignment that follows.

- *Why does Voltaire think tolerance is important? Can anyone try to explain his reasoning? Suppose I were to tell you that you cannot express your opinion in class. Would that make you happy or angry? Now imagine that a government tells a group of people that they cannot express their opinions. How do you suppose the group would feel? What might the group do? How does this relate to the quotation from Voltaire?*
- *Why does Shaw think tolerance is important? Can anyone try to explain his reasoning? How can tolerance improve a society? Consider our class discussions. Is the discussion better if we hear only one point of view, or if we hear many different points of view? How does this relate to the quotation from Shaw?*
- *Does Keller think it's difficult or easy to be tolerant? Can anyone give an example to illustrate her point?*
- *Why is it that the subject arouses such strong sentiment? Why is it seen as so important by many writers and thinkers? What do you think happens in the absence of tolerance…in the absence of recognition for the views, beliefs, and practices of others that differ from our own?*

Choose one of the quotations on Handout 2. In your journal, write a short paragraph describing the person's point of view.

13. As homework, have each student interview a parent or other adult in his/her family, asking about times in the adult's life when s/he has experienced intolerance due to beliefs, practices, ethnicity, etc. Have the students ask the questions on **Handout 3** and record their answers. Tell students that volunteers will be asked to share their findings with the class during the next class session, when the class will be taking a closer look at some situations that resulted from the exercise of intolerance, in their own families and in the larger world community.

Days 3-5

1. Begin this class session by asking students to volunteer to share what they learned when they interviewed family members. (You may wish to collect the assignments and read some of them aloud without identifying students. However, be sensitive to students who may not want their assignment read aloud, regardless of anonymity. Students should be given an opportunity to note this on their papers.) Use the grid in **Overhead 4** and fill it in with information from the various situations your students describe. This should help clarify the links between their reports and the historic episodes they are about to cover.

Note: The rationale for intolerance should be distinguished from the thinking/feeling/life experiences that may have brought someone to this rationale (e.g., fear, treated intolerantly him/herself, insecurity).

2. Randomly assign students to one of three groups. All members of each group will read one particular story (**Handout 4, 5, or 6**). Members of each group will work together to present their story as a dramatic 15-minute skit to other members of the class. Students should decide who will play each role and how they can best present important background information to those not familiar with it (e.g., use a narrator). To plan for the presentations, have students use the following procedure.

a. Read the assigned handout and the story that accompanies it, underlining or highlighting important points. Take notes as necessary (20 min.).

b. Plan how to make the group presentations interesting to other members of the class. Decide who will play the roles of the important characters in the story and how necessary background information can be most clearly presented (20 min.).

Monitor each group to make sure that students include enough historical facts for others to understand that this really happened.

3. On Day 4, have students present their skits. After each skit, ask for volunteers from the student observers to fill in the table on **Overhead 4** for that episode. If you have news stories on recent instances of intolerance, you may want to share them with students to make them aware that the kinds of intolerance they acted out still exist today.

4. After all three groups have presented, discuss the following questions with the class:

- *Look at our chart. What is similar about the four situations/events?*
- *What generalizations can we make about the consequences of intolerant behavior?*
- *For those who played the roles of victims in the skits, how did it feel to be treated as you were?*

- *For those who played the roles of perpetrators, how did it feel to behave in such a manner?*
- *Does the rationale (e.g., to keep Japanese-Americans from aiding the Japanese war effort) for such behaviors explain everything? What is not explained?* (Why someone/group thinks the way it does)

Closure:

Pose the following to students: *Having had "close encounters" with the phenomenon of intolerance, let's look again at where we started:*

- *Do we want to add/subtract or alter in any way our definition of tolerance?*
- *Can we add any individuals or groups to the list of those who have felt the consequences of others' intolerance?*

Following the discussion, have students respond to the questions below in their journals.

- Summarize the three case studies.
- How did you feel about the stories?
- What would *you* do if you were in such situations?
- Would you act in such intolerant ways if you were *told* to do so?
- How do you feel towards the victims in these case studies?

Homework Assignment:

Give students **Handout 7** to complete as a homework assignment. This will serve as a basis for discussion on Day 6.

You may assist this writing and discussion assignment by relating an instance in which you were once intolerant and by suggesting to the students that most—if not all—people display intolerance sometime in their lives.

LESSON 2. INTOLERANCE: FROM WHENCE IT COMES

Why are individuals/groups intolerant?

Objectives: Students will be able to:

1. Write personal accounts describing situations in which they have been intolerant and the possible consequences of their intolerance to themselves and others.

2. Analyze the probable causes of individual intolerance as it relates to bullying behavior.

3. Identify and explain reasons (e.g., low self-esteem and fear) why a child may become a class/school bully.

Estimated Time: 3 class periods

Materials/Equipment Needed: Copies of Handouts 7, 8, and 10 for all students; two copies of Handout 9 cut apart; three copies of Handout 11; Overhead 5; overhead projector

Vocabulary: bully, empathy, sympathy, victim, victimization, victimized

Day 6

Set Induction:

Show **Overhead 5**. (Some students may have seen this quotation memorably presented by Whoopi Goldberg and Bobby McFerrin at the 1992 Grammy awards.) Use the questions to stimulate student thought and discussion:

- *Thinking in terms of what we studied in the last lesson, how does this quote apply? (What happens to others could happen to us, or philosophically is happening to us.)*
- *What other individuals or groups of people do you think of when you hear this quotation (in addition to the three individuals from the case studies in Lesson 1)? Would the majority of these individuals/groups be classified as victims or perpetrators?*
- *Let's look for a moment at the flip side—at the role of the perpetrator, the one who is responsible for the denial of rights. What does the quotation say about an individual's relationship to the perpetrator (him/her/it)?*

Learning Sequence:

1. Have volunteers share responses from their homework assignment on intolerance (**Handout 7**). Collect papers and read selected responses; however, do not reveal students' names.

2. Move from students' examples to a brief discussion of the possible causes of intolerance.

Day 7

3. Remind students that the previous session ended with examples of situations in which students were intolerant. Today they will look at a kind of behavior that they have all probably had experience with—bullying. Ask: *What kind of behaviors would you classify as bullying behavior? How many of you have been bullied? How many of you have bullied? Are there female bullies?*

4. Distribute **Handout 8** and read it with the class.

5. Organize the class into groups of two or three students, giving each group one of the questions from **Handout 9**. More than one group may have the same question. Give groups five minutes to dialogue about their questions before beginning the class discussion.

6. Have groups volunteer to share their questions and thoughts. Lead a short discussion on the question. Then pull the discussion together with the following question: *Are there any leaders/groups/nations that act as bullies? Why might they do so? Can you imagine a world in which groups/nations did not act as bullies? What would have to happen?*

7. Prepare students for the use of vocabulary (e.g., victim, victimized, bully) in **Handout 10**. Explain that at times the bully will be called a victim him/herself. With their partners, have students take turns reading statements from the "Bully Bulletin." Have them highlight or underline the most surprising or interesting information to share with the class and put question marks by those statements they don't understand.

8. Conduct a class discussion using the following questions:

- *What information did you find most interesting?*
- *Was anything in the Bully Bulletin difficult to understand?*
- *How has your understanding of David changed since you first read the story? What do you now know about the roots of David's intolerance? Might your behavior toward David (in situations in which he's not acting like a bully) change because of this information? Why?*

(At this point, the teacher should note that understanding David will be more helpful to him than feeling sorry for him.)

- *Is there information in the Bully Bulletin about which you would like to talk further?*

Note: Be certain to identify and talk with three articulate and self-confident students to serve as confederates for tomorrow's simulation. Explain to the confederates that the next day's activity will be a simulation of intolerance in the classroom. Students will be instructed to reach consensus about a controversial issue, but the confederates will prevent them from doing so. The purpose of the exercise is to help students understand how easy it is to become intolerant of another person's views.

Day 8

9. Divide the class into three groups of about 7-10 people each. Be sure to plant a confederate in each group. Each group is to develop a policy for a hypothetical country. The policy must be

reached by consensus. Be sure to define *consensus*. (Everyone in the group must be willing to go along with the policy, even if it is not their favorite option.)

10. Provide each group with **Handout 11**. The groups can use the four different policy options on abortion as a base from which to begin their discussion. (**Note:** We chose abortion as a topic because it is likely to generate controversy. If you are not comfortable with this topic or feel it is inappropriate for your class, another topic may be selected—gun control, the death penalty, welfare, etc. Be certain, however, that the alternative topic will engage students and will prompt a wide range of viewpoints.) The role of the confederate in each group is to disagree with all of the others when they seem to be close to reaching consensus.

11. Announce a time limit of 25 minutes. Toward the end of the exercise, stop the discussion groups and explore what happened with the students.

The controversial nature of the topic, as well as the use of confederates, makes this simulation quite powerful. The teacher should carefully monitor each group. Although the purpose of the exercise is to simulate intolerance, the exercise should be stopped if students become too hostile toward one another.

12. As with any simulation, the debriefing is critical. Be certain to allow adequate time for discussion of such questions as:

- *What was happening? Why wasn't consensus reached?*
- *What were feelings toward the hold-outs? What were their feelings toward the rest of the group? How did one group feel about another?*
- *What did you notice about being in the majority or the minority?*
- *What motivated some students to speak out and others not to? How did it affect you if your close friends did not agree with you?*
- *When are we most likely to show intolerance?*

The class should be told that several students had been asked to play the role of confederate.

Closure:

Give students the following introduction to the journal activity below:

> *Keep in mind that bullies are one example of people who are intolerant. Remember our readings of extreme examples of intolerance—the Chinese Revolution, American internment camps, and Jewish concentration camps during World War II. With all of this in mind, complete your next journal entry.*

You may want to remind students to feel free to "go wherever they want" with their thoughts in their journals.

Complete the following sentence in your journal:

- The roots of intolerance...

LESSON 3. BASIC HUMAN RIGHTS

What are basic human rights?

What is the relationship among rights, responsibilities, and tolerance?

Objectives: Students will be able to:

1. Develop an operational definition of *basic human rights* as they relate to issues of tolerance/intolerance.

2. Give specific examples that illustrate the relationship between rights and responsibilities.

3. Identify the conflict between rights and responsibilities in a specific situation.

4. Form an opinion as to when one's basic human rights begin to interfere with another person's basic human rights.

5. Differentiate between expressed beliefs and actions.

6. Differentiate between acknowledging another's right to express an idea or opinion and accepting another's ideas/opinions.

Estimated Time: 3 class periods

Materials/Equipment Needed: Copies of Handouts 12 and 13 for all students; videotape, *I-Team Hate Mail* (available from WCCO Television, 90 South 11th Street, Minneapolis, MN 55403); VCR and tape deck.

Optional Films/Videos:

Sticks, Stones and Stereotypes (1988, 26 min.)

Vocabulary: responsibility, rights, rights of expression

Day 9

Set Induction:

Begin the lesson with the following statement:

> *In the previous lessons, we have discussed at some length rights that have been denied to individuals or groups in a variety of different situations. We've also discussed the concept of tolerance—the importance it holds in your mind and the minds of many others, and some consequences to individuals and groups when it is*

lacking. What we haven't yet done is to explain the relationship *between* rights *and* tolerance.

Learning Sequence:

1. Continue by asking students to think about the following questions:

   An appropriate place to begin might be with a discussion of what we mean when we speak of rights *and* human rights. *Obviously, we have some shared meaning of this word, because it was easy for us to discuss rights denied without a formal definition. More specifically, however, what are* human rights? *What do we mean when we speak of* human rights?

   How did/do humans come by these rights? Do other species have rights as well? By whom are human rights determined?

2. Give students the journal assignment below.

> What rights do you think all living things should have? List them in your journal.

3. Share class responses on the chalkboard. Ask: *If the focus were to switch to* basic human rights, *would our list have to be altered?*

4. Tell students, working from the composite listing, to choose and list the five rights they would like to see as basic rights of humans. Next have them work in triads to do the following:

   - Share individual lists and brief reasons for choices.
   - Come to consensus through discussion on the *three* rights the triad considers most important.
   - Write the three chosen on newsprint and *post* when time is called.

5. After five minutes, ask the groups to post their agreed-upon rights. Ask:

   - *What do you observe about the results? Is there some agreement as to which are the most important?* (If one list is particularly discrepant, the group could be asked to share their reasons for choosing as they did.)
   - *Why do you suppose there is agreement about those rights considered most important?*
   - *Do you think our listings and our choices of "most important" rights are similar to those people throughout the world would choose? Explain your thinking.*
   - *Of the rights listed, which relate to rights of expression? How are rights of expression uniquely human rights? What are humans given the right to express?* (Beliefs, religion, ideas, opinions)
   - *The rights of expression are obviously considered important to individuals in many/most/perhaps all areas of the world. How are these rights addressed and ensured collectively/institutionally?*

6. In the same triads as before, have students compare provisions for rights of expression in the formal documents of several nations (**Handout 12**). As a class, discuss the following:

- *What rights of expression do these constitutions suggest are universal?*
- *Does having provisions in documents necessarily ensure these rights will be provided?*

Note: In Lesson 5, students consider the disparity between principles and practice.

Day 10

7. Direct students' thinking toward issues of the limits on free exercise of our rights:

> *We've agreed that rights of expression are important basic human rights. But what is it, basically, that individuals are guaranteed by freedom or rights of expression? Is it an unconditional right? Does it cover/protect/guarantee all ways in which one may choose to express him/herself? Are there some things we do not have the right to say? Print? Deface in expressing oneself? Let's look at some situations before we decide.*

8. Ask students in pairs to read and discuss the situations described in **Handout 13**. Each group should come to consensus on answers to the discussion questions and each group member should be able to explain the group's reasoning.

9. As a class, share responses to the vignettes. Consider the following questions:

- *Is there any limit to one's rights of expression?*
- *What happens when persons aren't responsible in exercising their rights?* (They may interfere with the rights of others)
- *How would you describe* responsible *exercise of one's rights?* (When it does not interfere with the rights of others)
- *In this classroom, we also have rights and responsibilities. On a sheet of paper, write one right you feel is very important to you.*

10. Have students state their responses in loud voices at the same time so that no one can hear anyone else. Ask:

> *What happened here? Why weren't you able to understand everyone? Did everyone exercise their rights of expression? How did you feel about your opportunity to express your opinion? When someone expresses his/her opinion in a responsible manner, what responsibilities do others have?* (Not to interfere with the individual's right to speak) *When all of us exercised our right of expression at the same time and no one took the responsibility to listen, how meaningful was our right of expression?*

11. Now, ask students to share their ideas with the class, listening to each others' examples of classroom rights.

12. Remind the students that they have seen examples of both responsible and irresponsible expression:

> *We have described responsible expression as that which does not interfere with the rights of others. Irresponsible expression would therefore be that which does interfere with the rights of others. We dealt with examples of the irresponsible use of speech "for fun" and for personal gain, and we saw that irresponsible use of the right to free expression has negative consequences. Should there be legal consequences as well? That is, should there be legal limits to our right to free expression?*

Ask students to turn to their neighbors and share answers to this question. Then discuss the responses with the class.

Day 11

13. Tell students they are going to explore the limits of freedom of expression by considering a common experience and by looking carefully at a case study. Give the students this scenario for opening class discussion:

- *You are with a group of friends in the hall and someone tells an ethnic or sexist joke. What rights does the joketeller have?*
- *In what way(s), if any, does the joketeller's speech infringe on the rights of others?*
- *What are your rights and responsibilities as someone who heard this joke?*

14. Ask for volunteers to role-play how they might respond to the joketeller (e.g., explain that the joke is in poor taste, hurts others' feelings). The joketeller should have a chance to respond also. Discuss the role plays.

15. Show the videotape, *I-Team Hate Mail*. The tape is approximately 26 minutes long. If the videotape is not available, develop a brief scenario that would be interesting for students. The person in your scenario should express protected beliefs through actions that would not be protected. For example, a man who believes that homosexuality is morally wrong speaks out against homosexuals; such an action would be protected, as would the man's beliefs. However, if the man made threatening phone calls to gays and lesbians, that action would not be protected. Use the procedure described below to help students analyze the scenario.

16. After viewing, create two columns, headed "BELIEF" and "ACTION," on the chalkboard. Ask: *What does Elroy Stock believe?* (Persons of one religion/race should not marry/"mix" with persons of another religion/race.)

Write the students' responses under "BELIEF." Give them a chance to speculate about why Elroy Stock believes as he does. If necessary, remind students of the lesson on bullies.

Note: There is nothing in the public record to indicate why Elroy Stock believes as he does. The purpose of the question is to help students think beyond simple explanation, such as, "He's prejudiced."

17. Next, ask: *What action(s) did Elroy Stock take?* Write the students' responses under "ACTION."

18. Ask: *Which of these two—his beliefs or his actions—hurt other people?*

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Students may point out that his action were based on his beliefs. The teacher should note that people don't necessarily act on their beliefs. Ask:

- *Does he have the right to* believe *as he wants? Does he have the right to* act *as he wants? What's the difference between beliefs and actions?*
- *What rights of others did he violate through his actions?* (Right to security, peace of mind) *At what point did his actions become irresponsible?* (When they violated others' rights)

19. Write "My Responsibility" at the end of both chalkboard columns. At this point, the chalkboard will look something like the following:

Note: The tape handles Elroy Stock, a racist, with reasonable sensitivity. Some students may sympathsize with Stock and/or racist ideas, and this could create some discomfort in the classroom.

BELIEF	ACTION
Persons of one religion/race should not marry/"mix" with persons of another religion/race.	Wrote letters to individuals who had married/"mixed" with persons of another religion/race telling them they were wrong.
My Responsibility:	My Responsibility:

Ask: *If you had known that Elroy Stock was writing the letters, what responsibilities would you have had? (e.g., to tell authorities)* Write student responses on the board under "My Responsibility."

20. Discuss the following questions:

- *Suppose that Elroy Stock had never written the letters, but you talked with him and he told you his beliefs. What responsibilities would you have had?* (To express your beliefs)
- *When you disagree with someone else about an important matter, what responsibilities do you have? Why is it important for you to express your beliefs when you disagree with someone about important issues? How might your beliefs help the other person? How might such a discussion help you?*
- *How can you support someone's right to his/her own beliefs without agreeing with their beliefs? How important is it to support someone's right to their own beliefs?* (Remind students of the quotation from Pastor Niemoller in Lesson 2.)

Closure:

Have students take five minutes (or more) to write in their journals on the following questions.

- If I were to meet Elroy Stock or someone with very different beliefs and opinions from my own, I would ....
- How would you feel if you had received a hate-mail letter from Elroy Stock?

Homework Assignment:

Students should begin to gather/record any news articles from the paper, radio, and television news related to the basic rights of expression and bring them to class so they can be used in a future activity (Lesson 5). You may want to begin posting these articles on a bulletin board.

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LESSON 4. CENSORSHIP ISSUES

Why are ideas/opinions suppressed?

Objectives: Students will be able to:

1. Share their reactions to having some of their work "censored."
2. Identify historical and current examples of censorship.
3. Identify positions and interests in a role play simulating a parent-teacher conference regarding the removal of a book from the school library.
4. Generate a process for deciding whether a book should be removed from the school library.
5. Suggest reasons ideas/opinions are suppressed.

Estimated Time: 5 class periods

Materials/Equipment Needed: Copies of Handouts 14-17 for all students; copies of Shel Silverstein's *Where the Sidewalk Ends* or film projector and film, *To Kill a Mockingbird*. Before the lesson, make copies of students' work. Using the copies, block out portions of written assignments. Some papers should be "lightly" censored and some "heavily" censored. If the assignment was something intended to be shared with others outside this particular class, you will have a wider range of responses to their questions about "censorship" (e.g., "I didn't think your comments were appropriate for those outside this study").

Optional Films/Videos:

Books Under Fire (1983, 56 min.)
The Day They Came to Arrest the Book (1987, 44 min.)

Vocabulary: abridged, censorship, defamation, expletive, vulgarity

Day 12

Set Induction:

Return papers to students in your usual manner. Field their responses, giving reasons for "censorship." Examples of "rationales":

> "I didn't agree with your ideas."
>
> "The people in Ms. Alexander's class may misinterpret that comment; I don't want that to get back to the principal."
>
> "Your mother wouldn't agree with this thinking."

"This doesn't fit with the facts as I see them."

"The ideas are unpatriotic."

Tell students that copies of their papers were made prior to being "blocked out" and that they will have those copies returned to them.

Learning Sequence:

1. Discuss student responses to your actions:

- *Is there a word that describes what has been done to your work? (Basically, what was the teacher doing?)*
- *How did you feel about having your work censored? How did you feel about me (the teacher) for having done it? Did I have the right? Might I ever have the right?*
- *What else do you know about censorship? What kinds of things can be censored? Based upon this information, what is censorship? Other than today, have you ever been "censored"?*
- *Has your life been in any way affected by censorship efforts of others?*

2. Explain that after a closer look at censorship as it relates to books and literature, the class will return to these questions. Give students grouped in triads copies of **Handout 14**. Give students time to read through the lists; then ask for their general reactions. Proceed to a more specific line of questioning (perhaps giving them time in their groups to collect data to answer each question):

- *Can we classify/categorize the kind of books often targeted?* (Possible categories: adolescent fiction, textbooks, sex education, "adult" literature)
- *From whom did challenges come?* (Difficult to tell from handout; appears to be parents and religious groups)
- *For what reasons were books challenged?* (Possible reasons: some works are racist, some works are sexist, books contain material too "mature" for audience that has access to it, material includes profanity, works contain ideas/information in conflict with family and/or community values, works critical of a nation and/or its policies)
- *In looking at the data you've collected, what potential do you see for conflict? What complicated and sensitive questions are raised here?*

3. Ask students if they know how freedom of expression is guaranteed to citizens of the United States. Write the words of the First Amendment on the chalkboard (see **Handout 12**) and go through it phrase by phrase to be sure students understand the words. You may want to work with students to develop a paraphrased version of the amendment.

Ask students how the First Amendment is related to the "complicated and sensitive" questions they discussed the day before.

Days 13-16

4. Tell students they will be looking more carefully at how these questions might possibly "play out" in a community. Have students read **Handout 15**. (The teacher may decide to adapt

the handout, using only one of the two books or substituting another.) Ask students if they are familiar with these books—what do they know about each of them?

5. Inform students that a public hearing about one of these books will be conducted in their classroom, with class members playing the roles of hearing participants. Have students choose which books to focus upon.

6. Tell students that the official Citizensville hearing format allows for a brief, formal presentation by 15 (half of the class) panel members and for an informal "open-to-the-floor" discussion time. The first task for the class, in setting up the hearing, is to decide who in the community would likely be very interested in the controversy and would thus be on the panel of speakers. Who would be there, regardless of their interest, because they "have" to be—their position or job requires it? Try to guide students toward some balance. Stop taking roles at about 20. Mark those that must attend (principal of the school, representative from the faculty council, teacher using the book in his/her classroom, parent bringing the objection). Ask: *What are these persons' outward positions likely to be?* (Some are likely to be neutral.) Select 15 roles to have represented at the hearing.

7. Discuss the relationship between positions and interests. The following two roles with opposing viewpoints about the use of *Huckleberry Finn* in the classroom can be used as an example:

Position: A parent *against* classroom study

Interest: I do not want my daughter to be exposed to racist language. One of two African Americans in her class, she feels students think the book is talking about her—makes her self-conscious. Few people use such language any longer. Will it ever become unacceptable in literature? Students at their age don't have the sophisticated sense of time necessary to know that this is generations ago.

Position: A parent *in favor of* classroom study

Interest: This book gave a wealth of adventure and excitement and boost to my imagination and my sense of power as a child. I believe my child's voice to be important. This book can provide one's first encounters with the consequences of human caring. Racially, I learned of human injustice and inequity and, yet, the book gave me my first encounters with cross-ethnic caring. Genuine caring.

8. Next assign the selected roles to pairs—one role to a partnership. Give students time to prepare using **Handout 16**. Give them copies of the book and/or show the film.

9. Conduct the hearing, with the teacher chairing/managing the process. Ground rules should be set and agreed to before beginning (i.e., all panel members will be allowed to state their positions in three-minute, uninterrupted, presentations, persons to address the hearing from the floor must first be recognized by the chair). During the role play, the teacher should make every effort to help students understand the complexity of balancing sincere concerns within the community (e.g., respect for others) with civil liberties.

10. Discuss reactions to the information presented:

- *Are there possible compromise or alternative solutions in this case?*

- *What makes these controversies so difficult?*
- *If you were a board member how would you vote?* (You might want to have students vote by secret ballot.)

11. Give students **Handout 17** and discuss reactions:

- *What happened in the cases where these books were actually challenged?*
- *Are there works/books that would be inappropriate for inclusion in elementary/high school collections? Books inappropriate to be required reading? Why?*

Note: Discussions of similar challenges in your district or school are inevitable. Teachers should be aware of the status of specific challenges and of district/building procedures for dealing with these challenges.

12. You may want to share with students recent U.S. Supreme Court decisions related to censorship in the schools. Brief summaries of three cases follow.

Board of Education, Island Trees Union Free School District v. Pico 457 U.S. 853 (1982).

Facts. Several members of the school board of Island Trees received a list of books that some considered "objectionable." The board members found that 11 of the books on the list were either in the libraries in the school district or on reading lists. The board did not review the books in their entirety, only the excerpts. On the strength of that assessment, the board ordered the principals in the school district to remove the books from the libraries. The reasons for banning the books varied, but the most common reasons were profanity, explicit discussion of sex, or anti-Christian sentiments. The books on the list were the following: Kurt Vonnegut, *Slaughter House Five* (New York: Dell Publishing, 1971); Desmond Morris, *The Naked Ape* (New York: Dell Publishing, 1969); Piri Thomas, *Down These Mean Streets* (New York: Knopf, 1967); Langston Hughes, *Best Stories by Negro Writers* (Boston: Little, Brown, 1967); *Go Ask Alice* (Englewood Cliffs: Prentice Hall, 1971); Oliver Lafarge, *Laughing Boy* (Boston: Houghton Mifflin, 1957); Richard Wright, *Black Boy* (New York: Harper and Row, 1966); Alice Chiress, *A Hero Ain't Nothing But a Sandwich* (New York: Coward, McCann and Geoghegan, 1973); Eldridge Cleaver, *Soul on Ice* (New York: McGraw-Hill, 1967); Jerome Archer, *A Reader for Writers* (New York: McGraw-Hill, 1962); Bernard Malamud, *The Fixer* (New York: Farrar, Straus & Giroux, 1966). At the end of the resulting controversy, nine of the books were removed, one was returned to the library, and parental permission was required to check out the other book.

Ruling. The Supreme Court (5-4) said that the school district was not justified in removing the books from the library. The Court suggested that the students have a right to receive information. Justice William J. Brennan, who wrote the plurality opinion, suggested that the school library is the "principal locus" of the freedom to learn, study, evaluate, and gain understanding. The Court was split sharply on this decision. Justice Brennan was joined in his opinion only by two others, Justices Thurgood Marshall and John Paul Stevens. Justices Harry Blackmun and Byron White voted with the majority, but wrote concurring opinions with different reasoning. The other four justices dissented, saying that no right exists to receive particular information or materials in school. Furthermore, school boards should have the right to decide which books should be available in their libraries.

Bethel School District No. 403 v. Fraser 478 US. 675 (1986).

Facts. A student gave a nominating speech for a fellow student during a voluntary assembly during school hours. About 600 students attended the assembly and heard the speech, which involved sexual innuendo. The objectionable portion of the text follows: "I know a man who is firm—he's firm in his pants, he's firm in his shirt, his character is firm—but most...of all, his belief in you, the students of Bethel, is firm. Jeff Kuhlman is a man who takes his point and pounds it in. If necessary, he'll take an issue and nail it to the wall. He doesn't attack things in spurts—he drives hard, pushing and pushing until finally, he succeeds. Jeff is a man who will go to the very end—even the climax, for each and every one of you. So vote for Jeff for ASB vice president—he'll never come between you and the best our high school can be." As a result, the student was suspended for three days for violating a disciplinary rule of the school and he was withdrawn from the list of candidates to speak at graduation.

Ruling. The Court (7-2) upheld the actions of the school. However, it did not rely on the standard of *Tinker* that said that speech was only protected if it were not disruptive. Rather, the court discussed the role of the American public schools in promoting wholesome values. The Court said that schools may prohibit vulgar and offensive terms in order to "teach by example the shared values of a civilized social order." Burger wrote the opinion of the Court, in which five justices agreed. Justices Brennan and Blackmun concurred in the result of the case, but did not agree with the reasoning of the majority. Justices Marshall and Stevens dissented. Marshall's dissent suggests that the Tinker standard of disruptiveness was not met by this particular instance because no evidence was introduced to show that the speech caused any problems. Stevens dissented on the grounds that the policy of the school was not clear and therefore the student could not have known prior to giving the speech that it was going to be considered inappropriate and would cause him to lose his chance to speak at graduation. Without a clear policy, Stevens said, the benefit of the doubt must go to freedom of speech and to the student.

Hazelwood School District v. Kuhlmeier 484 U.S. 260 (1988).

Facts. Three staff members of the high school paper claimed that their First Amendment rights had been violated when the high school principal removed two pages of articles. The articles concerned teen pregnancy and the impact of divorce on students at the school.

Ruling. The Court (6-3) upheld the actions of the school officials, noting that the rights of students are not the same as the rights of adults. The student newspaper was a "supervised learning experience." As the publisher of the paper, the school officials could make editorial policy as long as they were "reasonably related to legitimate pedagogical concerns." In this instance, the Court said the principal acted reasonably because legitimate concerns existed about the articles (the privacy of the divorced parents of the students who were interviewed and the privacy of the pregnant students, although none were named). Justices Brennan, Marshall, and Blackmun dissented. The dissenting opinion, written by Justice Brennan, stated strongly that students should have freedom of the press in their student newspapers. Even if there were particular concerns with these stories, they could have been handled more fairly.

Teachers may want to note that the Supreme Court seemed less incliined to support student expression in the 1980s than in the 1960s. Why is that true? Possible reasons include cultural changes, changes in Court makeup, and more difficult issues.

Closure:

Have students respond in their journals to the following questions:

- What are your responsibilities if you are concerned about the right to freedom of expression?
- Are there ways for you to exercise your responsibility? Give examples.

LESSON 5. POLITICAL TOLERANCE AND THE U.S. COURTS

How have issues of intolerance been addressed in the U.S. courts?

Objectives: Students will be able to:

1. Identify and describe the perspectives of various individuals/groups in two case studies involving issues of tolerance/intolerance.

2. Write and discuss their opinions of one case study involving issues of tolerance/intolerance.

3. Recognize and apply legal protections as listed in the U.S. Bill of Rights to the two case studies.

Estimated Time: 4 class periods

Materials/Equipment Needed: Copies of Handouts 18 and 23-27 for all students; four copies each of Handouts 19 and 20; nine copies of Handout 21; 15 copies of Handout 22; black cloth or black construction paper for armbands; Overhead 6; overhead projector; markers and cardboard for making nameplates

Optional Films/Videos:

The First Amendment and the Ku Klux Klan (1989, 12 min.)
Skokie: Rights or Wrong (1980, 28 min.)

Vocabulary: case study, integration, legislators/lawmakers, perspective/position, protest

Days 17-18

Set Induction:

Begin the lesson with the following statement:

> *In the last class session, we discussed basic human rights and the responsibility that goes along with protecting others' rights. Over the next few days, we're going to examine two problems that were decided by the court system. How have the courts dealt with issues of tolerance and intolerance?*

Learning Sequence:

1. Introduce the *Tinker v. Des Moines* case:

The first case we'll look at involves students just about your age. The time was 1965, and the United States was involved in the war in Vietnam. Although many people supported U.S. involvement in the war, a sizable number were opposed to it. In Des Moines, Iowa, three students against U.S. involvement in the war decided to express their opinion by wearing black armbands to school.

2. Distribute **Handout 18**. Give students a chance to read the case study individually and jot down their initial reactions or thoughts about the situation.

3. Randomly select three students to represent the students who wore the armbands and three students to represent the school officials (e.g., principal, assistant principal, school board member). Have the first group wear black armbands to "set the scene." Select two students to be lawyers for the students, and two students to be lawyers for the school officials. Give both groups approximately 10 minutes to prepare to present their positions and interests to the rest of the class. Select nine students to act as the Supreme Court Justices; these students should sit at the front of the room with placards showing the names of each of the Justices (Chief Justice Warren, Justices Black, Brennan, Douglas, Fortas, Harlan, Marshall, Stewart, and White). The Justices should consider what questions they want to ask the lawyers representing each group. Have the four groups meet separately while preparing observers. Give **Handouts 19, 20, 21**, and **22** to the appropriate groups to guide their discussion.

Note: Handout 23 provides arguments for students who may have difficulty with this exercise.

4. Have the students' lawyers present their case first, and allow the Justices time for questions. During this period, the school officials should remain silent.

5. Next give the school officials and their lawyers a turn to present their side while the students remain silent. After the Justices have questioned the school officials, the observers should be given the opportunity to question both parties.

Give the Justices time to deliberate and prepare their decision. Tell them that they do not need to agree with one another. However, each Justice must be prepared to offer a brief explanation for his/her decision. While the Justices are meeting, have the rest of the class consider the following questions:

- *What rights does each of the parties feel they have?*
- *What rights are in conflict?*

6. After the Justices have given their decisions, debrief by giving the class excerpts from the actual decision (**Handout 24**). Use the following questions to facilitate discussion.

- *What did the majority of the Justices decide? On what did they base their decision?*
- *Suppose the students had created problems at the school by interrupting classes. Do you think the Justices still would have sided with them? What leads you to believe the way you do?*
- *Note that two of the Justices disagreed with the Court's decision. Why did Justice Black disagree?*
- *What do the Justices' opinions suggest about the relationship between rights and responsibilities?*

Note: The issue of proper attire in school still arises in school districts. For example, Eastern Jefferson High School in Metairie, Louisiana, has a dress code that bans "politically-related clothing and buttons" and clothing that bears "unpatriotic words or pictures." Senior Tim Campos objected to this policy in October of 1992 and contacted the American Civil Liberties Union. He was afraid that his favorite t-shirt—"Columbus Didn't Discover America, He Conquered It"—might be considered unpatriotic. ACLU executive director Shirley Pedler wrote a warning letter to the school superintendent saying that if the rule is not rescinded, the ACLU may file suit against the school district for violating the students' right to free expression ("Youth Battle Louisiana Dress Code," *Atlanta Constitution*, October 6, 1992, Section A, Page 3). The teacher may want to ask students: Do you think that this rule violates the *Tinker* case ruling? Should the students have the right to wear politically motivated clothing? Does the school district have any rights to limit what type of clothing is worn to school?

Days 19-20

7. Tell students they will be looking at another case, this one involving American Nazis. It took place in Skokie, Illinois, almost 35 years after World War II. Briefly review the role of the Nazis in World War II, and the systematic annihilation (destruction/mass murder) of Jews as well as non-Jews. (Handout 5 from Lesson 1 provides a brief overview.)

8. Give students about five minutes to read **Handout 25** individually. Have them underline or highlight the two opposing groups in the Skokie lawsuit and be prepared to summarize the facts of the situation.

9. Tell students they will be making a decision about the case. They will be doing this in groups of four by participating in a controversy exercise. Make sure the class is agreed on the two opposing groups in the case (the lawmakers of Skokie, Illinois, and a faction of the American Nazi Party). Assign students to heterogeneous groups of four. The groups will need to create a group working space away from other groups. Give students **Handout 26** to guide their work.

10. After groups have reached their decisions, read **Handout 27** with the class. Discuss the Court's ruling and the outcome of the controversy:

- *Why do you suppose a majority of the judges supported the Nazis? Does this mean that the Court supported the Nazis' beliefs? What exactly was the Court supporting? Why?*
- *Let's talk about both of the cases we've reviewed—The* Tinker *case and the* Skokie *case. What is similar about the two?* (If students don't mention it, note that both involve rights listed in the U.S. Bill of Rights.)
- *What is different about the two cases? Was it more difficult to support the students or the Nazis? Why? Can we support persons' right to express their beliefs without supporting their beliefs?*
- *How does the issue of public expense color decisions make by communities? (Who pays for the police?)* Should *expense be considered? Why or why not?*

11. The issue of unpopular groups trying to exercise their rights was raised recently when members of the Ku Klux Klan (KKK) held a rally in Denver on Martin Luther King Day in January 1992. Anti-Klan protesters, who were also demonstrating, reacted by throwing snowballs and bottles at the KKK. Other violent behavior by the anti-Klan protesters included assaulting several police officers, overturning a squad car, and breaking store windows ("Colorado Klansman Refines Message for the 90s," *New York Times*, February 23, 1992, Section 1, Page 16).

When violence breaks out against the KKK, should they still have the right to demonstrate? Why is it difficult to let them demonstrate? Would your views change if the Klan initiated the violent actions?

Note: The Supreme Court allows some restrictions to be made on free speech due to the circumstances surrounding the event. This legal principle is called "Restrictions on Time, Place and Manner." These restrictions must meet three conditions. First, it must be content-neutral in its content and not discriminate based on the nature of the message. For example, a school must allow both groups on the left and right to use their facilities (if they allow anyone to use them). Second, a significant governmental interest must be involved in order for the regulation to be valid. In the school setting, a significant interest is in the education of students, so it would be reaonable to regulate the types of free speech activities that occur during school hours. Third, alternative channels of communication must exist (*Grayned v. City of Rockford* 408 U.S. 104, 121 (1972)). So, for example, the government could not prohibit a group from holding a demonstration under all circumstances. The government could limit the group to a specific area at a specific time, but the group must be allowed to get its message out.

Closure:

Show **Overhead 6**. Go through the quotation clause by clause to make sure that students understand it. For example, Mill said that if a large group of people has one opinion, and one person disagrees with them, the large group has no more right to silence the one person than does that one person have the right to stifle the large group. You may want to demonstrate this by having one student stand while the others remain seated.

In their journals, have students respond to the following questions:

- How important would you say rights of expression are to Mill?
- Of what relevance is this quotation to the case studies we have discussed?
- In cases where we disagree a lot with the speakers, what might be the benefits of allowing them to speak? Benefits to you? Benefits to society?
- What role have the U.S. courts played in the rights of the majority versus the rights of one individual or a small group of individuals?

LESSON 6. INTERNATIONAL RIGHTS AND RESPONSIBILITIES

What international standards address issues of intolerance?

Objectives: Students will be able to:

1. Suggest possible short-term and long-term consequences of limiting responsible expression of differing viewpoints.

2. Describe articles from the Universal Declaration of Human Rights related to rights of expression.

3. Compare the rights listed in the U.S. Bill of Rights with those listed in the Universal Declaration of Human Rights.

4. Identify examples of actions promoting/preventing rights of expression.

5. Recognize and apply international standards as listed in the Universal Declaration of Human Rights to case studies involving issues of tolerance/intolerance.

6. Describe the relationship between international principles and international practices related to rights of expression.

7. Identify examples of tolerance and intolerance at the international levels.

Estimated Time: 3 class periods

Materials/Equipment Needed: Copies of Handouts 28-29 and 31 for all students; newspaper articles related to rights of expression brought in since Lesson 3, with one copy of Handout 30 for each article; scissors; world map; copies of the U.S. Bill of Rights

Optional Films/Videos:

Torture: The Shadow of a Beast (1988, 57 min.)

Vocabulary: Amnesty International, censor, inquisitor, standards, Universal Declaration of Human Rights, values

Day 21

Set Induction:

Write the following statements on the board:

No one is allowed to criticize the government.

No one is allowed to go to a church, synagogue, or temple to worship.

No one can meet with other persons to discuss government policies or actions.

Discuss student reactions to the statements, using the following questions:

- *Suppose that a government passed these laws. Why might a government pass such laws?*
- *What might be the short-term consequences of these laws for citizens and government leaders? Long-term consequences?*
- *How fair do you think these laws should be to citizens? Why?*

Explain that in the last lesson, the class discussed laws in the United States related to rights of expression as applied to specific case studies. In this lesson, they will focus on international standards that have been developed to protect our rights of expression.

Learning Sequence:

1. Provide some basic background on development of the Universal Declaration of Human Rights:

> *In 1946, many nations of the world came together at the United Nations and expressed their concern about the protection of basic human rights, including rights of expression. Between 1946 and 1948, they worked on writing a document entitled the Universal Declaration of Human Rights. The document was adopted by the General Assembly of the United Nations in 1948.*
>
> *Why do you suppose there was such a concern about human rights at this point in our history?* (The gross violations of human rights prior to and during World War II prompted much of their concern.)

2. Give students **Handout 28**. Ask them to pretend for a moment that they have no rights whatsoever. They can choose only five rights listed on **Handout 28**. Students should look over the list carefully, and place a check beside the five rights they would choose.

3. Ask volunteers to explain their choices. Conduct a class discussion of the following questions:

- *Why was it difficult to select only five rights?* (If students do not suggest it, note that many of the rights are related to one another. Education prepared one to vote and work, art and music are a means of expression, people often worship by meeting together, etc.)
- *Why do you suppose some of us chose different rights?* (Different values, needs, etc.)
- *The nations that adopted the Universal Declaration reflect many different cultures, religions, political/economic systems, and ethnic groups. Given their different perspectives and backgrounds, how do you suppose they were able to write such a document?*
- *Why do you think the nations chose to write a document expressing their beliefs rather than merely discussing them? What is the significance of a written document?*
- *Where have you seen some of these rights before?*

4. In groups of four, have students compare the U.S. Bill of Rights (copies are available in most history and civics texts) and the Universal Declaration. Students should place an "x" beside

those rights in the Universal Declaration that are also noted in the Bill of Rights. Caution students that it will sometimes be unclear whether the rights are similar. In such cases, the students should discuss the ambiguities and try to reach consensus regarding the best interpretation.

5. Discuss the comparisons, using the following questions:

   - *Would you add or delete any rights to the U.S. Constitution? to the Universal Declaration?*
   - *What values do you think are reflected in each?*
   - *In this class, we have been particularly concerned about rights of expression. Which articles in the Universal Declaration and the U.S. Constitution relate to rights of expression? How are they similar? How are they different?*
   - *There was much discussion among the United Nations participants about the exact wording of the articles. Let's look at the two ways of wording Article 18 that were suggested.*

6. Have students read the two versions of Article 18 (**Handout 29**) silently. Ask the following questions:

   - *Underline the words in Version 2 that do not appear in Version 1. How do these words change the meaning of the article? What effect might these words have on the citizens of a country? Which version allows greater freedom of expression?*
   - *Suppose a government decided that all persons should belong to one religion. Would this be fair? Which version would allow a government to make such a decision?*
   - *After much discussion, Version 1 was adopted by the United Nations. Why do you think the majority of countries chose this version?*

7. Have students read the two version of Article 19. Discuss the following issues:

   - *Underline the words in Version 2 that do not appear in Version 1. How do these words change the meaning of the article? What effect might these words have on the citizens of a country? Which version allows greater freedom of expression?*
   - *How might Version 2 limit freedom of expression? Give an example. Suppose a journalist wrote an article that stated the government of another country does not treat its citizens well. Would this article be "provoking hatred between nations"? Who should decide? Should a journalist be allowed to write such an article? Which version would allow the journalist to write the article?*
   - *After much discussion, Version 1 was adopted by the United Nations. Why do you think the majority of countries chose this version?*

Day 22

8. Write the following words on the board: *fairness, equality, justice, freedom*. Ask:

   - *What do these words have in common?* (The words reflect principles or values that are important to us.)
   - *What other words would you add to this list of principles or values that are important to many people? Why do you feel these principles or values are important? Do people always behave according to these principles? What are the consequences when people don't behave according to their principles?*
   - *In what ways might these values conflict?*

- *What is the relationship between principles and practice? If people don't always live according to their principles, why should we bother formulating a set of principles? What purpose do a set of principles serve for people? If we did not have a set of principles, what might be the consequences?*
- *Would you say that Articles 18 and 19 of the Universal Declaration describe principles or practices? Why?*
- *Let's examine the relationship between principles and practices regarding rights of expression a bit more closely.*

9. Have students work in pairs. Using the news articles the class has gathered related to the rights of expression, they should complete the form given in **Handout 30**. (You may want to extend this activity over a period of time.) When students have analyzed a sufficient number of articles, have them share their findings. Display the articles with completed handouts on a bulletin board with a world map; attach yarn from the articles to the appropriate location on the map. Questions to guide discussion might include the following:

- *What generalizations can we make about the relationship between principles and practice?*
- *Did we find more articles that suggest persons/governments practice the principles of rights of expression or do not practice those principles?* (**Note:** Newspapers may consider violations of the rights of expression as "news" whereas the numerous times when principles are practiced are not considered news.)
- *Why do you suppose principles are sometimes not practiced?*
- *What are the likely short-term consequences to citizens when principles are not practiced? the long-term consequences?*

Day 23

10. Introduce students to Amnesty International:

> *Amnesty International (A.I.) is an organization that is concerned, among other things, with cases in which rights of expression are not given to citizens. A.I., which was founded in 1962 in London, is composed of citizens—both adults and youth—throughout the world who write letters to governments on behalf of persons denied their rights of expression.*

11. Distribute **Handout 31**, which describes six cases Amnesty International has investigated. After students have read the handout, use the following questions to guide discussion:

- *Which articles in the Universal Declaration of Human Rights have been violated in these cases? What might be the short-term consequences to the victims and their governments? Long-term consequences?*
- *Persons such as yourselves have written letters to the governments on behalf of these individuals through Amnesty International. Why do you think Amnesty International decided to intervene in each of these cases?*
- *What actions might individuals/groups take to prevent such violations from occurring?*

Note: The students in your class or school may want to participate in Amnesty International's letter writing program. A.I. offers a special edition for young people. Contact Amnesty International, Urgent Action Network, Children's Edition, Post Office Box 1270, Nederland, CO 80466-

1270. Phone: 303/440-0913. Teachers may want to check with their principals first to ensure that such an activity has not been banned from their districts.

Closure:

Write the following quotation on the board:

> Books won't stay banned. They won't burn. Ideas won't go to jail. In the long run of history, the censor and the inquisitor have always lost. The only sure weapon against bad ideas is better ideas.

Whitney Griswold, renowned educator and
former president of Yale University,
Seventeen 41 (January 1982)

Discuss what Griswold feels are the long-term consequences of violations of rights of expression. Ask: *Why do you think he is hopeful? What is the role of citizens in promoting responsible expression?*

In preparation for Day 24, you need to select two students to role play the mock interview with Aryeh Neier for the next class period. Give them copies of **Handout 35** to prepare for the role play. Emphasize the use of expression and keeping a sense of really "being" the characters.

LESSON 7. BELIEFS AND BELIEVERS

What leaders, past and present, followed their consciences and acted on their beliefs?

Objectives: Students will be able to:

1. Identify individuals and groups who have struggled against intolerance of their beliefs, and describe their efforts and/or ideas.

2. Gather information describing the efforts and/or ideas of individuals or groups who advocate tolerance for diversity of beliefs and/or have been victims of intolerance.

3. Develop a scenario in which they interview another student playing the role of an advocate for tolerance and/or victim of intolerance.

4. Develop a scenario in which they play the role of an advocate for tolerance (or a victim of intolerance) and participate in an interview conducted by another student.

5. Infer the personal characteristics of individuals dedicated to increasing tolerance for diversity of beliefs.

Estimated Time: 5 class periods

Materials/Equipment Needed: Two copies of Handout 32; copies of Handout 33 for all students; multiple copies of Handout 34 for each student; appropriate library reference materials. Prior to the lesson, choose two students (preferably those dramatically inclined) to role play the Aryah Neier interview and give them copies of Handout 32 to prepare for the presentation.

Optional Films/Videos:

The Courage to Care (1986, 28 min.)

Vocabulary: advocate, mock interview

Day 24

Set Induction:

Begin the lesson with the following statement:

> *Hopefully, as we learn more, your belief in the importance of tolerance, historically and in the present, is growing. So far, we have looked at the effect of intolerance upon the human rights of individuals and groups and how tolerance relates to censorship and our legal system. In this process, we have briefly encountered people for whom increasing the tolerance of others is of extreme importance. In this lesson,*

a closer look will be taken at why particular individuals regard tolerance as so important and how their lives reflect their beliefs.

Learning Sequence:

1. Ask students to name the people and groups they've learned about in these lessons and people they know of generally for whom tolerance and human rights were, and are, of great concern and importance. List these people and groups on the board.

2. Distribute the list of advocates provided with this lesson (**Handout 33**). Inform students that pairs of students will present information about these advocates through an interview format. Each student will play the role of either the interviewer or the interviewee. Assure them that the following activity will give them more information as to how this will be done.

3. Ask the selected students to present the mock interview with Aryeh Neier. Immediately following the interview, have small groups of students complete the chart presented in **Handout 34**.

4. Ask students how they feel about Aryeh Neier and his thinking. What was, to them, the most important part of his explanation for this thinking?

5. Tell students that what they have seen here is, basically, what they are to do. Use the following questions to look more closely at the roles of the interviewer and the interviewed:

- *Did the interviewer go into this "cold"? How do you know? How do you think s/he may have prepared for it?* (Note that the interviewer may have also studied those who opposed Neier's stand/opinions.)
- *What did the interviewer provide the audience before asking the first question? How important is this?*
- *Were the beliefs/opinions of the interviewer evident anywhere in the interview? Is this acceptable? How did his/her sharing these beliefs/opinions affect the quality of the interview?*
- *On a scale of 1-5, how would you rate the effectiveness of the interviewer? Give reasons for your ranking.*
- *What suggestions would you offer to someone who is going to be an interviewer?*
- *How well prepared was the interviewee, the person playing Aryeh Neier? How do you think s/he may have prepared?*
- *What facts were given? What feelings were shared? What personal experiences were related? What information, for you, made the interviewee most believable?*
- *What guidelines would you suggest for someone preparing to be interviewed?* (Know person's history, beliefs, language, things s/he has said, response of others to him/her)

6. Decide with the class how to proceed with advocate/victim assignment and interviewer/interviewee partnerships. Students assigned to an advocate/victim role can decide to work together to find resources and plan a format for the interview or choose to work independently of one another. The primary goal, however, is for the class to learn as much as possible about each advocate/victim. Remind students of the discussion format (chart) that will follow each mock interview.

Days 25-28

7. Give students time to conduct research.

8. Have students present interviews and complete the chart (**Handout 34**) after each.

9. After all interviews are completed and class composite is filled out (perhaps a student handout with all this information compiled would be helpful), have students make generalizations about each category.

Closure:

Give students the journal assignment below. You may assist by offering a "simple" example of someone you respect for displaying tolerance.

> Make a journal entry describing someone you admire a great deal for the tolerance s/he shows in everyday life—perhaps someone you know personally.

LESSON 8. DEVELOPING A CLASS DECLARATION OF RIGHTS AND RESPONSIBILITIES

What rights and responsibilities do we have in our class?

Objectives: Students will be able to:

1. Make decisions about how they would balance rights and responsibilities in a number of complex cases.

2. Develop their own Declaration of Rights and Responsibilities.

Estimated Time: 2 class periods

Materials/Equipment Needed: Overhead 7; overhead projector

Optional Films/Videos:

Life and Liberty...for All Who Believe (1983, 30 min.)

Days 29-30

Set Induction:

Read the following statement to students:

> *In this unit, we have discussed rights and responsibilities as they relate to freedom of expression. Through David and Craig, we've seen why individuals are often intolerant; through case studies such as the Nazis in Skokie, we've seen why it is sometimes difficult to be tolerant. We've seen the possible consequences of intolerance by examining the Cultural Revolution in China and the Holocaust in Germany, and we've examined the lives of such persons as Aryeh Neier, who have struggled to protect all people's right to their own beliefs, regardless of how hard those beliefs may be to understand. Looking at the Elroy Stock incident helped us to see the difference between beliefs and actions.*
>
> *Now it's time for us to think about our own rights and responsibilities in relation to freedom of expression.*

Learning Sequence:

1. Explain that you will be displaying a number of statements that describe situations students might encounter in the future. Students will decide whether they would be tolerant in each situation and indicate their decision by moving to a new location in the classroom. Students will then be asked to discuss why they made the decisions they did or to enter that information in their journals.

2. Designate one side of the room as being "home" for those who agree with the statement you read (**Overhead 7**) and the other side as being home base for those opposed. A middle ground can be designated for those who are uncertain as to whether they would be tolerant or not. Explain that students will probably want to move from one area to another, since they will not necessarily feel they should tolerate each of the beliefs or actions described. Emphasize that there are no "right" answers.

3. Read the statements aloud one at a time, covering subsequent statements with a piece of paper. After each statement is read, ask students to move to the position in the classroom that reflects their opinions. Record the total number supporting each opinion next to the statement on the overhead. After each "migration," ask at least one person in each location to explain why s/he decided as s/he did. Allow students to change their positions if they find particular reasons persuasive. (Read as many statements as seems practical.)

4. Ask students to think about their own responses to the statements and answer the questions below in their journals.

- Is it difficult to be consistently tolerant? What makes it difficult?
- What are we balancing when we make a decision about tolerance?
- Is it easier to agree to be tolerant in the abstract than when dealing with specific cases?
- Do we have certain obligations to be intolerant at times?

5. Write the following at the top of the chalkboard: "Freedom of Expression and Tolerance for Others' Beliefs." Then write the open-ended sentences below. Divide the class into groups of four and ask them to complete the open-ended sentences in as many different ways as they choose. You may want to share the following examples, shown in parentheses, before they begin work.

- In school, I have the right to... (give my opinion)
- Along with this right, I have the responsibility to... (not hurt others)
- Teachers and other students have the right to... (give their opinions)
- I have the responsibility to... (listen to their opinions and express my disagreement with them if I disagree)

You may also want to complete the exercise and share your responses with the students.

6. Students should share their responses and compile a list of rights and responsibilities in the classroom in relation to freedom of expression and tolerance for others' beliefs.

Closure:

Have students return to the two scales they drew in Lesson 1 (regarding how important the concept of tolerance is to one's self and to humanity in general) and respond to these questions in their journals.

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- Would you change your responses? Why or why not?
- Imagine talking to a favorite relative—parent, brother/sister, grandparent, etc.—about the work we've been doing on tolerance. How would you describe to them what we've been learning?
- If this relative asked you what effect this course work had on you personally, what would you say?

OVERHEADS

Carla is the local newspaper editor. She recently received a "Letter to the Editor" that stated women should not be allowed to run for public office. Carla disagrees with this view, but she respects the rights of others to express their opinions. She decides to publish the letter.

Marie schedules events for a local auditorium, which is the only large meeting place in town.

A. Marie will always rent the auditorium to whatever group asks for it first, regardless of whether she agrees with their ideas.

B. Marie will rent the auditorium only to groups she likes and who hold views she shares.

C. Marie will rent the auditorium to any group as long as they do not seem likely to promote violence. She never rents to groups she thinks may hurt other people, even when she agrees with their positions on other issues.

D. Marie will rent to a group, even if she thinks that the group will promote hatred of some people and might even hurt some people after the meeting.

A. Marie gets four requests to use the building. Because she is a Democrat, she decides to allow two Democratic candidates to hold meetings there and tells two Republican candidates they can't use the building.

B. Marie allows two pro-abortion groups to hold meetings there, but tells anti-abortion groups they can't meet there.

C. Marie allows two groups working for equal rights for people of all races to hold meetings at the auditorium, but tells members of the Ku Klux Klan they can't meet there, even though she believes they will hold a peaceful meeting.

D. Marie won't rent the auditorium to a group that promotes racism because the last time this group met, its members went straight to a mostly black neighborhood, where they damaged property and injured a number of African-Americans.

Incident	Perpetrator	Rights Denied	Rationale for Intolerance	Consequences to Victim
Family Experiences				
Holocaust				
Cultural Revolution				
Internment of Americans				

First they came for the Jews and I did not speak out because I was not a Jew.

Then they came for the communists and I did not speak out because I was not a communist.

Then they came for the trade unionists and I did not speak out because I was not a trade unionist.

Then they came for me and there was no one left to speak out for me.

Pastor Martin Niemoeller
(victim of the Nazis)

If all mankind [humankind] minus one were of one opinion, and only one person were of the opposite opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

John Stuart Mill (1806-1873)
British philosopher and economist
From *On Liberty*

1. Democrats have as much right to buy time for television commercials as Republicans do.

2. The government should be able to arrest anyone who criticizes it.

3. No one should be punished for saying what he or she truly believes.

4. Everyone has the right to practice religion freely.

5. People should be able to meet freely with whomever they wish.

6. A comedian who offends large portions of the population should be allowed to perform on television.

7. A person who calls for the murder of the president should be allowed to buy television ads.

8. A Jewish group should be able to build a temple or synagogue in a mostly Christian neighborhood.

9. Animal rights activists should be able to express themselves by spraying paint on people's fur coats.

10. People who are fighting against the abuse of animals can hand out pamphlets outside a store that sells fur.

11. The Ku Klux Klan should be prevented from meeting in a predominantly non-white neighborhood, if the people living there object.

12. A person who hates people of certain religions should be able to express him/herself by painting lies about them on public walls.

HANDOUTS

TOLERANCE? INTOLERANCE?

Read each statement and discuss in your small group whether it is an example of tolerance, intolerance, or neither. Think about how each case matches or differs from the definition we have discussed. Then consider these questions with your group:

- Are those that don't match the definition always examples of intolerance?
- Can a response be neither tolerant nor intolerant?
- What questions arise when you look at these examples?

1A. A teacher allows both sides of the issue of capital punishment to be debated in class, even though she believes capital punishment should be banned.

1B. Anna Nichols runs the local newspaper. She doesn't allow pro-abortion groups to buy advertising space in her paper because she disagrees with what their ads are saying.

2A. Sam, who is a city official, refuses to give Jason's group, the Ku Klux Klan (KKK), a permit to hold a parade because Sam is African-American and dislikes the KKK.

2B. Sam refuses to give Jason's group (the KKK) a permit for a parade because Sam doesn't like Jason as a person.

2C. Sam gives Jason's group the permit, but tells Jason he disagrees with the principles of Jason's group. Sam later decides to organize a rally for African-American rights on the same day.

3A. Tammy's mom, who is Jewish, won't let her play with Rick because his family has a Nazi flag hanging in front of their house.

3B. Tammy's mom, who is a Nazi, won't let her play with Rick because his family has a Jewish symbol, the Star of David, hanging on their front door.

4A. Kim is the star of the soccer team. The week before the biggest game of the season, she tells her coach that she won't be able to make it to the next game because it falls on an important religious holiday. The coach tells her that he respects her religion, but that a sports team must have rules. If she can't make the game, she's off the team.

4B. Kim tells the coach she can't play in the next game because it falls on a religious holiday. Her teammates tell her that they'll play especially hard to make up for her being gone and that they are not angry with her for missing the game.

5A. Bruce, who owns an apartment complex, refuses to rent apartments to couples who aren't married because his religion says that what they're doing is wrong.

5B. Bruce rents apartments to unmarried couples even though members of his church tell him they think he should not. Bruce does not believe that couples should live together before marriage.

6A. Jake doesn't believe in women's rights. When a famous woman came to speak at his school, Jake and his friends made so much noise that no one could hear her speech.

6B. Because he doesn't believe in equal rights for women, Jake and his friends didn't attend a speech being given by a famous woman visiting his school.

6C. Jake listened to a female speaker advocating women's rights. He disagreed with her views. Afterward, he asked the principal to invite a male speaker with an opposing view.

7A. A teacher, Jill Hunter, does not really like gay people, but allows a person who is gay to speak to her class about efforts to guarantee equal rights for homosexuals.

7B. Students listen to a gay speaker who advocates equal rights for homosexuals. As soon as he is gone, several students say they disagree with the speaker's views.

8A. Valerie is mean to Karen because Karen owns a fur jacket. Valerie supports animal rights.

8B. Valerie tells Karen that she respects Karen's right to choose a fur jacket, but that she disagrees with the decision. Valerie gives Karen some literature on animal rights.

THOUGHTS ON TOLERANCE

If you want to prevent a country from being taken over by a certain group, show that group toleration.

Voltaire (1694-1778)
French philosopher, historian, and dramatist—influenced the writers of the U.S. Constitution

Though all society is founded on intolerance, all improvement is founded on tolerance.

George Bernard Shaw (1856-1950)
Irish dramatist, critic, feminist, and Nobel Prize Winner
From *Saint Joan: Preface*

Toleration...is the greatest gift of the mind; it requires the same effort of the brain that it takes to balance oneself on a bicycle.

Helen Keller (1880-1868)
Author, lecturer, and educator for the rights of the blind and deaf;
From Letter to Charles T. Copeland

ISSUES OF TOLERANCE AMONG US: HOMEWORK ASSIGNMENT

Use the questions below to interview an adult in your household about times when s/he has experienced intolerance. If the interviewee is uncertain about what you mean by intolerance, share the definitions below and explain what you have been doing in class.

1. Describe an episode when you or someone in your family was not tolerated because of things you (or they) believed or said. (What happened? Who were the persons involved? Where did it happen and when?)

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____

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____

____

____

2. How did the experience make you (or your family member) feel?

____

____

3. Why do you think the person who acted intolerantly did what s/he did?

____

____

4. Do you think that person would agree with your explanation of the behavior?

____

5. Did this episode make you (or your family member) more or less tolerant toward others?

____

____

Tolerance:	recognizing and respecting others' right to hold beliefs and customs that you don't like
Intolerance:	denying others the right to hold beliefs that are different from your own

THE CHINESE CULTURAL REVOLUTION

The Communist Party, which won China's Revolution in 1949, promised to give the country's hundreds of millions of poor people more power and better lives. To achieve this goal, the Communist government tried different ways of managing the land and resources of the country. First, land was taken away from people who owned very large farms, divided into small farms, and given to more than 300 million peasants. Later, the government made the peasants pool their small plots of lands to create large farms owned by the government and run by party officials. The government also controlled all the businesses in the country.

Some of the programs were very successful; some were failures. As different ideas were tried, some people feared that the country was moving too far away from the original goals of the revolutionaries. This fear inspired a period called the Cultural Revolution.

The Cultural Revolution was launched in 1966 by Mao Tsetung, the head of the Communist Party, who was afraid that some people and their ideas were becoming too powerful. To counter this, some of the people who lived in the cities were sent to the country. Some doctors, teachers, and others with high-level skills were not allowed to do the work they were trained to do, but were sent to work in the factories or on the large farms. Many people were sent to jail because they had the "wrong" ideas.

Mao Tsetung called for young people to become "Red Guards," who would take power and make sure that the ways and ideas of the original revolution stayed strong and that party leadership of the government farms and businesses didn't become too rich or powerful. High school and university students formed groups of Red Guards in the cities and in the countryside. The Red Guards tried to make sure that everyone thought and acted in the "correct" way, even though different Red Guards sometimes had different ideas of what was "correct." They tried to punish people who disagreed with them on the economy, education, the arts, literature, or institutions. The Red Guards fought in the streets and attacked people with whom they disagreed.

Lives were disrupted, as people lost jobs, were jailed, forced to move, or killed. By the end of the 1960s, things had mostly calmed down. When the Cultural Revolution ended, hundreds of thousands of people had been killed.

The following was written by Liang Heng, a young boy during the Cultural Revolution. He describes the night the Red Guard came to his house. Read the story. With your group, decide how to present the story through a skit or role play. You may choose a part of the story that particularly interests you or imagine a scene that could be added. Be sure to think of a way to present the historical background needed to understand the skit or role play.

* * * * *

The search raids soon spread to the newspaper. It was a terrifying time, because every night we heard the sounds of loud knocks, things breaking and children crying. Like every family with a member attacked in the posters, we knew the Red Guards would soon come to our house, and we were constantly on edge. During the day we went to see the display of things that had been taken from other people; at night we lay dressed, sleeplessly waiting for our turn.

From *Son of the Revolution* by Liang Heng and Judith Shapiro. Copyright © 1983 by Liang Heng and Judith Shapiro. Reprinted by permission of Alfred A. Knopf, Inc.

At eleven one night the knocks finally came, loud, sharp, and impatient. We sat up in bed automatically. Father came from the inside room and turned on the light. He motioned with his head for Liang Wei-ping to get the door.

There were seven or eight Red Guards, all men or boys, and the small room seemed very crowded. It was hot, but they were all wearing white cloths over their mouths and noses, and dark clothes. The one who seemed to be the leader carried a long metal spring with a rubber tip. He struck it against the table top with a loud crack.

"Liang Shan!" he said. "Is there anything anti-Communist in your house?"

Father stammered, "No, no. I had pictures of Liu Shao-qi but I turned them in to the Work Team. Nothing else."

"Fool!" The man sliced at the table again.

Liang Wei-ping started to cry.

"What are you blubbering about? Cut it out. You and the boy, get over there in the corner."

We trembled there, trying to keep our sobs silent.

"What you must understand is that this is a Revolutionary action," the man announced. "Right?"

"Yes, yes, a Revolutionary action." I had never seen my father plead with anyone before. I had never seen him without his dignity.

"You welcome it, don't you! Say it!"

Something stuck in my father's throat.

"You've always been a liar!" Two Red Guards took him by each arm and grabbed his head, pushing it down so he was forced to kneel on the floor. They shook him by the hair so his glasses fell off, and when he tried to reach for them they kicked his hands away. "Liar!"

The others were already starting to go through our things, some going into the other rooms for the books, others to the boxes. For several minutes there was silence except for the rustling of paper and the opening of boxes and drawers. Then one of them cried out.

"Quite a fox, isn't he? We said he was a liar!" The Red Guard had two Western ties and a Western-style jacket. "What's the meaning of this?"

"Ties," my father mumbled.

They kicked him. "Of course they're ties! Do you think we're children? Everyone knows these are ties. *Capitalist* [anti-Communist] ties. Or hadn't you heard?"

Father was pointing excitedly. "They were ordered through the newspaper. For some jobs. It wasn't my idea. For parties and —" The spring slammed own on his hand and he cringed in pain.

"Who told you to point your finger? Think you can order people around still, don't you? Stinking intellectual!"

Liang Wei-ping cried, "How can you go hitting people that way? He can't even see properly."

"Shut up, little crossbreed, or we'll be hitting you next," snapped the Red Guard standing by the dresser. "Look at this! Fancy pants and sleeves with three buttons!"

From the other room came two Red Guards with armfuls of books. They dumped them abruptly on the floor near where Father was kneeling and went back for more. Tang poetry fell on top of histories, foreign novels on the Chinese Classics. Our house had always looked very neat and spare; I had never realized we had so many books.

After an hour they had finished going through everything. My comic books of the Classics had been added to the pile; the Xu Bei-hong horse had been crumpled and tossed on top. Everything we owned was in disorder on the floor, and even our pillows had been slit open with a knife. Father had been on his knees for a long time, and was trembling all over. The Red Guards were stuffing things into a large cloth bag when one of them got an idea for another game.

He put our large metal wash basin on the floor and built a little mound in it out of some of the finest books. He lit a match underneath and fanned it until the whole thing was aflame. Then he fed the fire, ripping the books in two one at a time and tossing them on. Father turned his head away. He didn't need his glasses to know what was on fire.

"What's the matter, Liang Shan? Light hurt your eyes?" The leading Red Guard held the metal spring out in front of him like a snake. "'A Revolutionary action.' Say it. 'It's a good fire'."

Father was silent. I prayed he would speak.

"You liar. Say it!" the man grabbed Father by the hair and twisted his head to make him look at the flames. "It's a good fire!"

My father' s face looked very naked without his glasses, and the light from the fire shone on it and glistened in the tear lines on his cheeks. I could hardly hear him.

"A Revolutionary action," he whispered. "It's a good fire!"

They let him go; it was over. They shouldered the bag and filed out, the last putting our transistor radio into his pocket as he passed the table. We three couldn't find a word of comfort for each other; we just put things back in order in silence. The next day we discovered they had also helped themselves to Father's money for that month.

THE HOLOCAUST

During the Holocaust (1933-1945), Nazis killed about six million Jews. Adolf Hitler, the head of the German Nazi Party, came to power in 1933. Hitler blamed the Jews for all the problems in Germany. At first Jews lost jobs, were thrown out of schools, and lost legal rights. In 1935, Jews lost their citizenship and their right to marry non-Jews. By 1939, the beginning of World War II, synagogues were destroyed in Germany and Jews were not allowed to go to parks, museums, and libraries. All Jews had to live in certain areas called ghettos.

During World War II, the Germans invaded a number of countries in Europe, bringing their anti-Jewish ideas with them. In 1942, Nazi officials decided to set up concentration camps and death camps. Jews were forced into packed train cars and sent several days away, usually without any food or water. In concentration camps, they were forced to work very long hours, with very little food or clothing, even in the coldest weather. As they became weak, Nazi doctors picked them out to be killed. In the death camps, Jews were sent to die right away. They were killed by gas and then burned in ovens. Sometimes Nazi doctors performed painful medical experiments on living people. The Nazis killed several million other people in the camps, including blacks, Gypsies, Communists, homosexuals, and resistance fighters.

The Nazis were not always able to kill Jews in the countries they invaded. In Denmark, for instance, many people fought back. When the Nazis said that all Jews in Denmark must wear yellow stars, the entire population wore the stars, including the King of Denmark. Jews were also hidden or sent out of the country and so escaped death.

After the war, top Nazi officials were brought to trial in the Nuremberg Trials. Many Nazis said that they were not responsible, because they were only following orders. But the court said that they were at fault. After all, their actions had caused millions to die and many more millions to live with painful memories of the camps and with the loss of their loved ones.

The following are selections from the diary of Jacqueline. Although she is a fictional character, her writings are based on the lives of actual people. She is 17 when the book begins and lives in Paris, France, with her parents and her two younger sisters. Read the diary selections. With your group, decide how to present Jacqueline's story through a skit or role play. You may choose a part of the diary that particularly interests you or imagine a situation that would be added. Be sure to think of a way to present the historical background needed to understand the skit or role play.

* * * * *

September 8, 1941

I was coming from my acting class when I had to pass along the Boulevard des Italians. I saw a great crowd of people ahead lined up to enter the Palais Berlitz. "Oh, what's that? Is there an exhibition?" I asked a middle-aged woman.

"It's a big exhibition, everyone's going," she said, nodding at me. "It's called 'The Jew and France.' You ought to go too. You aren't too young to face facts."

From *Gone to Soldiers* by Marge Pierce. Copyright © 1987 by Middlemarsh, Inc. Reprinted by permission of Summit Books, a division of Simon & Schuster, Inc.

I thought at first that she meant that as a Jew I should understand anti-Semitism [hatred toward Jews], but then she went on: "You have to keep yourself pure, a young girl such as yourself. You must also understand that the Jewish people are dangerous to us. It's a matter of educating one's self for the New France."

I felt shamed and proceeded along the broad sidewalk toward the crowd ahead. Right on the front of the Palais Berlitz between the pillars was hung an enormous four-story-high poster of an old man with a bear and long nose who was supposed to be a Jew. He was digging claws into a globe, where France was drawn in. It was horrible. I became very hot and I did not know where to look. I was afraid I would burst into tears right on the street. I saw all these ordinary people, all my countrymen whom yesterday I might have sat beside in the cinema or said hello to at the newsstand. They were all waiting to squeeze into this Nazi display put on by a French organization. I felt like an insect they were trying to crush under their well-shod feet.

I wanted to climb a soapbox and shriek at them, "How dare you imagine that the ugly picture you've drawn has anything in common with me? It's your own disgusting imagination you are celebrating."

October 3, 1941

Last night six of the synagogues in Paris were blown up! I went with Renee this morning and we looked at our own. There was nothing but a frame with glass and cement and pieces of cloth and blowing papers. Jews of the neighborhood were milling around picking through the rubble trying to save something. It made me so angry I burned with helplessness. What a disgusting and stupid act...blowing up a building of worship! What kind of fools think this is a proper way to change things?

All the well-known newspapers are screaming that this was an unplanned act of the French people who want us, all Jewish people, thrown out. They are rejecting us as they reject a disease or a poison. I walk around Paris these days and it is just as if someone is striking me in the face every twenty steps. I see one of those newspapers going on about how great the recent roundup of Jews is, and how France is being cleansed and made pure. Then I turn around and see some truly disgusting caricature [a cartoon-like picture that exaggerates what someone looks like] that is supposed to represent me or Papa or Mama. Even when I try to find out in the newspaper what is happening in the world, now there are only advertisements that shriek hatred and death for Jews where there used to be world news.

December 12, 1941

Yesterday something simply unimaginable occurred. The Nazis rounded up one thousand Jews, including all the lawyers who practice in Paris, yes every one of them. They took doctors, lawyers, writers, and intellectuals and simply arrested them. Nobody seems to know where they have been taken.

May 31, 1942

They have ordered us to begin to wear a yellow star at all times. We have to trade our precious textile coupons for the stars, as if we wanted such a thing or were willing to suffer cold and wear rags to afford such a star. JEW it says in big black ugly letters, just in case anyone is too dense to grasp the point—any of the six points. The shade of yellow is particularly showy. All of us over the age of six have to wear them on the streets and everywhere.

I have avoided going out more than I have to, but today I am determined to continue what passes for my normal life. A letter came stating we are not allowed to go to classes because the government of France is interested in racial purification, etc. So there goes my education. I am writing this at the breakfast table over a big mug of some weed we have brewed up with a tiny bit of skim milk added. No matter how people stare in the streets, I am going to do what I must and what I decide.

Same day: I felt extremely noticeable, as if I were wearing a sign, LEPER, and indeed people act that way. I have never had the sense of so many people looking away from me, pretending not to see me. That isn't the worst. The worst were those who turned toward me and either swore at me, threatened me or, in one case, a nasty brute of a man who pushed me off the sidewalk. If the truck coming along the street had not turned, I would have been run over, for I sprawled right in front of the wheels.

July 16, 1942

I almost cannot write. I have been weeping so long my eyes are swollen and raw and my sinuses completely blocked.

Maman and Rivka have been taken away in a bus by the police—with thousands and thousands of others. The police sealed off five subdivisions of the city yesterday. Today, the French police—almost a thousand of them from what we have been able to learn—continued to arrest huge numbers of Jews, including men, women, children, old people, little babies, pregnant women, everybody. The police forced people to leave with just what they could carry.

July 21, 1942

What little we have been able to learn is terrifying. It is said that at least one hundred thirty bodies have been carried away, including two pregnant women who apparently died in labor. We hear that at least fifteen thousand people, including five thousand children, are being kept without food or water. I cannot believe this, I cannot believe. The French police are doing this to my mother and sister, and yet I cannot disbelieve. I cannot eat or sleep.

Among all the people who were on the streets I saw whole families being carted away by the police, and no one tried to stop them. I have heard that some of the neighbors yelled encouragement at the police including the Laroques whose dog we always fed when they were out of town.

Six days without food or water so far, how can they survive? Maman is strong, but she is thirty-nine and made of flesh and blood. Rivka is wiry but still a child and already malnourished.

* * * * *

Jacqueline's mother and sister were taken away to a concentration camp, where both eventually died. Jacqueline's other sister was sent to the United States before these journal entries, and so she lived out the war in safety. Jacqueline's father worked in the underground resistance, but was killed before the war was over. After these entries, Jacqueline spent time in hiding and then joined the resistance in the French countryside. After working to save children from the death camps by taking them over the border and helping to destroy the Nazi war effort, she was caught and sent to a concentration camp during the last stages of the war. Miraculously, she survived, and she went on to reclaim her surviving sister and go on a speaking tour about her war experiences.

THE INTERNMENT OF AMERICANS DURING WORLD WAR II

The story of the internment of Americans is a sad chapter in our nation's history. During World War II, 120,000 people of Japanese origin were detained in internment camps within the United States. Of that number, 77,000 were American citizens. All sorts of people were included, from babies to old people, with adults from all kinds of jobs. The reason given was that people who were born in Japan or had Japanese relatives could not be trusted to be loyal to the United States; all were seen as possible spies. It is true that the United States was at war with Japan. Yet, the United States was also at war with Germany, and no one suggested that German-Americans be sent to camps. Most people believe that racial prejudice was the real reason some Americans were kept in the internment camps.

The Japanese attack at Pearl Harbor in Hawaii on December 7, 1941, provided the spark that led to the internment. Many U.S. citizens had had bad feelings toward the Japanese before this time. After the attack, military commanders began to think about removing some Americans from the west coast, the coast closest to Japan. However, the Federal Bureau of Investigation (FBI) and the Department of Justice decided that nearly all Japanese-Americans were completely loyal. These groups said that Americans that were possibly disloyal could be watched; some might have to be arrested. The agencies said there was no evidence that Japanese-Americans as a group were likely to try to hurt the U.S. war effort. Yet, these reports were ignored. In fact, Lt. General John De Witt, who later supervised the internment, stated, "The very fact that no problem has taken place to date is a disturbing and confirming indication that such action will be taken." De Witt also said that he believed most Japanese-Americans were loyal to Japan and should be moved inland to protect U.S. national security.

On February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066. This order allowed the military to name certain areas as military zones and to exclude people from those zones. Thus the internment began. After receiving orders, some Americans living in the western United States were forced to leave their homes. Some had several weeks notice, others had only a few days notice. Many had to sell their homes, businesses, and possessions. Because other Americans knew that Japanese-Americans had to leave quickly, they often offered them little money for their belongings. Thus, many Americans lost most of what they had worked for during their lives.

These Americans were sent to ten different camps. They were not death camps or slave labor camps like the Nazis had. But the Americans were isolated, and were held in camps with barbed wire fences, guards with guns, and watchtowers. Many of these young American men volunteered for military service. They were released from the camps and put in all-Japanese-American regiments, or troops. These regiments fought hard in the war and had very high numbers of injuries and deaths.

One state decided that no Americans were be interned. This was the state of Hawaii. Although Pearl Harbor was in Hawaii and the state was 3,000 miles closer to Japan than the rest of the United States, Hawaiians did not see any military reason for interning Americans. The state had a higher proportion of Japanese-Americans than the rest of the country and had less of a history of racial prejudice.

Based on selections from *Too Long Been Silent: Japanese Americans Speak Out*, Roger W. Axford, ed. Copyright © 1986. Reprinted with permission of Media Publishing, a division of Westport Publishers, Inc. (Formerly Media Publishing and Marketing, Inc.) and *And Justice for All: An Oral History of the Japanese American Detention Camps*, by John Tateishi. Copyright © 1984 by John Tateishi. Reprinted by permission of Random House, Inc.

During the war, several cases went through the courts. Some Americans did not follow military orders on curfew and internment. They were arrested. They argued that the internment policy was unconstitutional. The cases eventually went to the Supreme Court of the United States, but the Court ruled against the Americans, saying that the internment was based on military necessity.

Years later, the Supreme Court reversed itself. In several rulings from 1986 and 1987, the Court said that the internment was wrong. The Court saw reports from the F.B.I. and memos from the militarv that were not shown in the original court cases. These reports showed that there was no real military reason for interning the Americans and showed that many who wanted the internment were prejudiced.

The internment ended with an order issued on December 16, 1944. Jailed Americans left the camps and went on with their lives as best they could.

In the 1980s, some Americans who had been interned decided that the U.S. government should admit that it was wrong. In 1988, a law was passed that gave a formal apology and some money to people who had been interned. With the passage of this law and with the court decisions that threw out the earlier convictions of Americans for curfew and internment violations, the United States admitted that prejudice and intolerance had led to a great injustice.

The following accounts are based on stories told by American internees. They use the words of five people who were between the ages of 11 and 16 at the time of internment. The words used are those of William Hohri, H.B. Sameshima, Charles Kishiyama, Helen Murao, and Ben Takeshita. Read the accounts with your group, decide how to present these young people's experiences in a skit or role play. Use a part of the story that most interests you or imagine a situation that could be added. Be sure to think of a way to present the historical background needed to understand the skit or role play.

* * * * *

I was born in California, one of four children, to parents who immigrated to this country. We were encouraged by our parents to learn and use the English language as much as possible. Dad wanted us to grow up having a normal life and a good education. He spent time with my brother and me taking us fishing and on short trips in his Model T. My brother became an Eagle Scout and I reached the rank of Star Scout.

I recall the war years. It started with one of my dad's friends coming out into the fields and telling my dad that something happened. I remember everybody went into the house and they sat around and all of a sudden some type of excitement was going on. I remember my dad selling a number of his possessions. I remember he was selling them very cheap.

I also remember the day we had to leave our house and walk to this assembly point and then get on the bus to go to the internment camp. We were told by our parents to wear as much as we could so we could take more with us—several shirts and jackets. I remember carrying things and walking down the street to the assembly point and I remember seeing our neighbors peeking out of their curtains. They were friends we used to go to school with, and yet they were not coming out and saying, "Gee I'm sorry you're leaving," "Wish you luck," "Come back," or whatever. They were afraid of being accused of being Jap lovers. I remember those posters, all of a sudden on every telephone pole. Anyway, I felt like an outcast walking down that street.

The soldiers loaded us into buses that had all the windows blacked out. They had a blanket just behind the driver's door so we could not see where we were going. There were soldiers in the bus. It was the middle of Easter vacation and we took a bus ride all the way up to the internment camp. Where we got there, my first impression was that I had never seen so many Japanese faces in my entire life. Everybody was Japanese.

We went through a processing line. We got a blanket and a bag, and it became our mattress filled up with straw. I think the family got one bucket. I think that was about it. The next thing we saw were all these rows of black barracks, or simple buildings, with sand drifting halfway up the wall. I remember my mom crying when she saw that. First thing they did was take us all to different barracks. They had tar paper on the outside that lasted for a couple of months. Then they ripped the tar paper off and all the cracks in the walls showed up. It didn't keep the wind or the sand out. Later they built a fence—a barbed wire fence which was patrolled by soldiers. They also had a tower or two.

Gosh, it was cold. There was a lard can or some kind of can with a handle on it and the Japanese folks would build a very big bonfire in these fifty gallon drums in the morning because there was no heater in the barracks. They gave everybody pea coats to wear and all these older people would stand around these bonfires. They would put some sand on the bottom of these cans and put the hot coals in the cans. We'd carry them to school and we would put these cans underneath the chairs to keep warm.

The camp felt like a prison. In those days many of the older people picked seashells and they would break them to use for their artistic work. There was this one older man who went too close to the fence one day while he was picking shells. He was shot in the back as he reached down to pick a shell off the ground near the fence. And so, because of this kind of incident, we knew that it was definitely a prison and that we'd better not go too close to the fences. The constant feeling that I had, without even knowing it at that time, was the lack of freedom, and this is a very traumatic thing. You don't appreciate freedom until you don't have it.

Many times while lying on my cot in the room, sitting on the steps, or while walking out by the hills, I searched for a reason why only the Japanese and Japanese-Americans had to be put in concentration camps. I was bitter, yet I told myself to take it in stride. Like so many others, I could not accept the reasons given for taking us away from our homes. With no guarantee of being allowed to return to our homes and no help in storing or getting rid of our possessions that we were unable to take with us, my parents and I felt a degree of helplessness. Don't forget, I'm an American citizen, not found guilty of anything and having to bear this type of treatment. There was no doubt in my mind that there were racists who took advantage of the war to attack and say ugly, hateful things about us, especially those that hated Orientals. If it were not for racial reasons, why were Italian and German men, women, and children not interned? The Exclusion Act uprooted innocent people—citizens of the U.S.A.—and interned us without giving us our rights. There is a strong chance that such actions were supported not only by the military but also by individuals and organizations that would stand to benefit and profit from the absence of the Japanese. It broke up the family, having us wind up in eastern Oregon, Colorado, Ohio, Pennsylvania, and Arizona. My parents were in a camp for over three and one-half years. When they left the camp they actually had no home to go back to. What little we had stored was gone, and probably had been stolen, when my folks went to get back their personal property.

Handout 7
Lesson 2

Page 1 of 2

PERSONAL INTOLERANCE

Answer the questions below as completely as you can. You will be invited to share your responses in class, but you will not be required to do so. Other responses will be read in class, but without revealing students' identities.

1. Briefly list behaviors you are not tolerant of:

2. List people/groups of whom you are sometimes intolerant:

3. Describe a situation in which you behaved intolerantly. What were the consequences to the object (person or group) of your intolerance?

4. Which rights of those who felt your intolerance were denied or violated?

5. What motivated your action?

6. How were you affected by the situation? At the time, how did you feel about what you did? How do you feel today?

7. Could anything have stopped your action? Do you wish that it had? Why or why not?

"IF I WEREN'T SUCH A NERD"

Michael looked at the clock and slid down further into his chair. Ten minutes until 3:00. Ten minutes until class would be over and he would have to meet David, the school bully. Yesterday, David had stopped Michael on his way home from school and demanded money. Today Michael was supposed to pay David or face the consequences—a black eye for sure.

David was repeating the sixth grade. In addition to being three years older than Michael, he was pretty big for his age. To Michael, David seemed at least a foot taller.

Michael had known David for quite some time, or rather, he had known of David. David lived three houses down the street from Michael and his family, but Michael's parents forbid him to play with David, saying he was "bad news."

Michael remembered clearly the night last year when David's dad gave him a whipping—the whole neighborhood must have been able to hear! In school the next day, David was unusually quiet. He had seemed kind of sad, and Michael had even felt sorry for him. When David didn't have his homework assignment completed, Ms. Brown had started jumping all over him. David sat there for awhile looking down at his desk, and then he just yelled, "I don't have to do your stupid homework!" With that, of course, Ms. Brown promptly sent him to the principal's office. The principal, weary of seeing David in her office, told him that he could not return to school until his parents came in for a conference. The principal had called David's parents and tried to set up a meeting, but David's father refused to take time from work to come to school. The principal finally gave up and allowed David to return to school a week later.

The day he returned, David refused to dress for physical education class. Some kids thought it was because he had bruises all over his body from another whipping. Of course, he said it was because he wasn't feeling well. He smirked a bit when he said, "You wimps won't be able to win the basketball game without me!" He was right about that—David was one heck of a good athlete.

David's attitude toward the other students certainly hadn't changed. He was as mean and spiteful as ever—in fact, maybe even more so. He started picking on Brenda, Michael's friend. He would stop Brenda as she was taking the class lunch money down to the cafeteria during homeroom period. He told Brenda that if she didn't give him her own lunch money, he would tell everyone that she always cheats on tests. Although this wasn't true, Brenda gave him the money and went without lunch for almost two weeks, until she finally told the teacher. Ms. Adams had walked with Brenda to the cafeteria the next day; when David appeared, she went over to him and talked to him in a very soft, low voice. David didn't bother Brenda anymore.

Now he was after Michael. Yesterday, Michael had accidentally bumped into David in the hallway. David had spun around ever so quickly, ready for a fight. Michael had stammered an apology, but David shook his fist in Michael's face and said, "You'll pay for this, buddy!" Then, as Michael was walking home from school, David appeared from the side of Rich's Food Store. David stood real close to Michael—so close Michael could feel David's breath as he spoke. He told Michael he wanted $5.00 for safe passage. Michael said he didn't have any money, but David said he was to bring it the next day or he'd go home with a black eye.

Michael told his mother that he needed the money for a field trip. He had wanted to tell her his problem, but every time he started to say something, the words had stuck in his throat. Besides, his mother would have been so upset she probably would have gone straight to the principal's office.

Now, with one more minute before the bell was to ring, the phrase ringing in Michael's mind was: "If I weren't such a nerd, nobody would bother me."

"IF I WEREN'T SUCH A NERD": QUESTIONS FOR DISCUSSION

What clues suggest how Michael is feeling?	With which of Michael's rights was David interfering?	Have any of David's rights been violated? By whom? How could this affect the way David feels about himself?
Why do you think Michael didn't tell his mother about his problem? Why didn't he want her to go to the principal's office? How do you think Michael might want his mother to respond to his problem?	To whom could David turn for help? Why is David unlikely to go to someone for help? What could make it easier for someone like David to seek help?	Can you imagine a society that doesn't have any bullies? What would have to happen? What would the families be like?
Look through the story to find words that may describe how David feels. How does David behave? How do you explain the difference between his feelings and his behavior? What happens to people when their feelings differ so much from their behavior?	Of what and/or whom is Michael fearful? Of what and/or whom is David fearful? How does each person show his feelings? Who do you think is more afraid? How does Michael/David's fear manifest itself in their self-esteem?	Imagine David 15 years from now. What is he doing? How is he feeling? What would have to happen to promote a more positive future for David?

BULLY BULLETIN

Facts:

- About 10 percent of all school children are victimized.
- Twenty percent of school-age boys are involved in serious victimization, half as bullies, half as victims.
- Twenty-five percent of students surveyed said that the possibility of being bullied was one of their most serious concerns (National Association of Secondary School Principals 1984).
- One of twelve students who drop out of school do so because of fear of violence.

Characteristics of Bullies:

- Bullies see the world as more threatening than it really is. They are likely to misunderstand the actions of other children.
- Bullies are insecure but have so hardened themselves against the insecurity that it becomes difficult to detect.
- Generally, bullies have a positive attitude toward violence and the use of violence. They are often characterized by a strong need to control others, and they show little understanding and feeling for victims of bullying.
- Bullying behavior in childhood interferes with the development of intelligence and is likely to result in poorer academic achievement in comparison to that of classmates of equal intelligence.

Environments that Produce Bullies:

- A bully at school is often a victim at home. Most bullies have parents, mothers in particular, who are negative or indifferent and who use physical punishment.
- Bullies have often learned bullying behavior by seeing their parents use it. Many have been abused or have seen a parent beat up his spouse or other children in the home.
- Verbally, parents of bullies treat their children differently than parents of "regular" kids. When talking to their children, they use less humor, praise, and encouragement and more put-downs, sarcasm, and criticism than do most parents.
- Parents of bullies also touch their children differently. They touch mainly to control their children. Because of this, bullies have more trouble interpreting what is happening when a parent, or anyone else, touches them.
- The experience of parental neglect and/or abuse produces cruelty in the victim rather than anxiety or worry. When asked how they felt when they saw classmates being harassed or treated unfairly, nearly one-half of those rated as bullies said that such events were "exciting" or that the victim "deserves it."
- Children who are being bullied by a parent or by someone physically bigger or stronger than them will follow this same model of bullying people weaker and smaller than themselves.
- In some situations studied, it appears that bullies are trying to make the victims protect themselves. When these bullies notice kids who seem helpless, they are reminded of how helpless and powerless they feel at home. In the bullies' constant teasing and angry behavior toward others, it is as if they are really trying to get the victim (and, with-

out knowing it, themselves) to say no, so that the bullies themselves will feel less threatened and powerless.

Characteristics of a Person Who Is Often a Victim:

- To blame the victim for being victimized is not fair. "Going along" with the bully can be a normal response to a threatening situation. However, some children who become victims over and over again may share common traits. According to researchers, some appear to have been brought up in overprotective homes where they were rewarded for depending on others. Others may have been victims of child abuse or neglect.
- Victims tend to have common psychological traits rather than common physical traits. They tend to be extremely passive, letting things happen without questioning why; be very sensitive to criticism; and feel they are failures.

Characteristics Shared by Bullies and Chronic Victims:

- Both have poor problem-solving skills, leaving them unable to logically break down the reasons for a conflict to try to understand it. They therefore adopt a "fight or flight" attitude.
- The way in which the bullies and victims interact with one another depends upon their relationships with their parents.

Outlook for Bully Future:

- In a Norwegian study, 60 percent of the bullies had at least one criminal conviction at age 23; 40 percent had three convictions at the same age.
- Adults who were bullies as children are less likely to be professionals and more likely to be unemployed or to be in jail.

Sources:

Associated Press (February 24, 1987). "Study Says Child Bullies Less Successful as Adults." *Minneapolis Star and Tribune*, 1A; 10A.

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Huesmann, L.R., Eron, L.D., and Yarmel, P.W. (1987). "Intellectual Functioning and Aggression." *Journal of Personality and Social Psychology*, 52: 232-240.

Kutner, L. (May 11, 1988). "How Bullies Begin: Roots Are In the Home, Not Genes." *Minneapolis Star and Tribune*, 1E; 5E.

Olweus, D. (1979). "The Stability of Aggressive Reaction Patterns in Human Males: A Review." *Psychological Bulletin*, 85: 852-875.

POSSIBLE ABORTION POLICIES

Policy 1: Human life begins at conception. Abortion is absolutely forbidden in this country.

Policy 2: Abortion is allowed only in instances when the life of the mother is endangered or if the woman is a victim of rape or incest.

Policy 3: It is not clear when exactly life begins, but it is clear that the government has some interest in preserving human life. Therefore, abortion is forbidden in the final three months of pregnancy unless the woman's life is endangered. Abortion is permitted without question during the first three months of pregnancy. During the second three months, doctors may determine whether the interest in human life or the woman's best interests are more important.

Policy 4: Abortion is permitted for any reason at any point in a pregnancy. The choice is entirely up to the woman involved.

GUARANTEES OF RIGHTS OF EXPRESSION IN SELECTED CONSTITUTIONS

Everyone has the right to freedom of conscience, religious belief and conviction. Everyone has the right to freedom of thought and opinion.

—Constitution of Turkey

Citizens of the People's Republic of China enjoy freedom of speech, of the press, of assembly, of association, of procession and of demonstration. No government organization, public organization or individual may compel citizens to believe in, or not to believe in, any religion.

—Constitution of People's Republic of China

Every citizen shall in relation to the community be guaranteed:

- the freedom of expression, the freedom to communicate information and express ideas, opinions and feelings, either orally, in writing, in pictorial representations, or in any other way.
- the freedom of religion: the freedom to practice one's religion either alone or together with others.

—Constitution of Sweden

No one may be forced to do anything that would take away or impair his freedom of thought, conscience, and religion, nor his right to have or to adopt the religion or beliefs of his choice, nor his freedom to express those beliefs individually or collectively, in public or in private, through worship, celebration of rites, practice, or preaching.

—Constitution of Nicaragua

"The government of the federation or of a State shall not adopt any religion as State Religion." Citizens shall have the right to "freedom of thought, conscience and religion, including freedom to change religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief, in worship, teaching, practice, and observance." Citizens shall also have the "right to freedom of expression and the press." This right to freedom of expression includes the right to hold opinions and to receive and impart ideas and information without interference.

—Constitution of Nigeria

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

—Amendment I to the U.S. Constitution

RIGHTS AND RESPONSIBILITIES

Situation 1:

The students are seated in the auditorium for the annual awards ceremony. On the stage, the principal is presenting an award to Latisha for her outstanding service to the school community when another student, Josh, runs in the door screaming, "Fire! Fire! Everybody out!" All of the students seated on the floor rush to the door, pushing and shoving one another to get outside. Several students are knocked to the floor in the confusion. Outside, Josh is laughing, telling the others it was all a big joke.

- What happened here?
- What were the consequences of Josh's "joke"? What rights of the students have been violated (e.g., their right to security)?
- On a scale of 1-5, how responsible was the student who yelled "fire"? (1=not responsible, 5=very responsible)
- Suppose Josh said he was merely exercising his rights of expression. How might you respond?

Situation 2:

Rochelle and Brian are both running for class president. Rochelle really wants to win, but she's afraid that Brian is better known among the students. She and some of her close friends decide to start spreading a rumor that Brian has a criminal record, in hopes that this will stop many students from voting for him. The rumor spreads quickly, until a student finally confronts Brian with the accusation.

- What happened here?
- What were the consequences of Rochelle and her friends' decision to spread a false rumor about Brian? Which of Brian's rights have been violated (e.g., human dignity)?
- On a scale of 1-5, how responsible were Rochelle and her friends? (1=not responsible, 5=very responsible)
- Suppose Rochelle said she was merely exercising her rights of expression. How might you respond?

BOOKS SOME PEOPLE CONSIDER DANGEROUS

Angelou, Maya, *I Know Why the Caged Bird Sings.*

Four members of the Alabama State Textbook Committee (1983) called for its rejection because Angelou's work preaches "bitterness and hatred against whites."

Anonymous, *Go Ask Alice.*

Removed from school libraries in six communities due to "objectionable" language and explicit sexual scenes: Kalamazoo, Michigan (1974); Levittown, New York (1975); Saginaw, Michigan (1975); Eagle Pass, Texas (1977); Trenton, New Jersey (1977); North Bergen, New Jersey (1980).

Challenged at the Marcellus, New York, school district (1975); Ogden, Utah, school district (1979).

At a St. Petersburg, Florida, middle school library (1982), written parental permission was required to check out the book.

In Osseo School District in Brooklyn Park, Minnesota (1983), a school board member found the book's language "personally offensive."

A Pagosa Springs, Colorado (1983), parent objected to the "graphic language, subject matter, immoral tone, and lack of literary quality found in the book."

Challenged at the Rankin County, Mississippi, school district (1984) because it is "profane and sexually objectionable."

Challenged at the Central Gwinnett, Georgia, High School Library (1986) because "it encourages students to steal and take drugs."

Removed from the school library shelves in Kalkaska, Michigan (1986), because the book contains "objectionable language."

The Gainesville, Georgia, Public Library (1986) prohibits young readers from checking out this book along with 40 other books. The books, on subjects ranging from hypnosis to drug abuse to breast-feeding and sexual dysfunction, are kept in a locked room.

Blume, Judy, *Are You There God? It's Me Margaret.*

Challenged in many libraries but removed from the Gilber, Arizona, elementary school libraries (1980); parental consent was required for students to check out this title from the junior high school library.

Reprinted with the permission of the American Library Association from *1988 Banned Books Week—Celebrating the Freedom to Read Resource Book.*

Restricted in Zimmerman, Minnesota (1982), to students who have written permission from their parents.

Challenged in Tuscaloosa, Alabama (1982) and Fond du Lac, Wisconsin (1982), school systems because the book is "sexually offensive and amoral."

Challenged at the Xenia, Ohio, school libraries (1983) because the book "is built around just two themes: sex and anti-Christian behavior."

After the Minnesota Civil Liberties Union sued the Elk River, Minnesota, School Board (1983), the Board reversed its decision to restrict this title to students who have written permission from their parents.

Challenged as profane, immoral, and offensive, but retained in the Bozeman, Montana, school libraries (1985).

Childress, Alice, *A Hero Ain't Nothin' but a Sandwich*.

Removed from Island Trees, New York, Union Free School District High School library in 1976 along with nine other titles because they were considered "immoral, anti-American, anti-Christian, or just plain filthy." Returned to the library after the U.S. Supreme Court ruling on June 25, 1982, in *Board of Education, Island Trees Union Free School District No. 26 et al. v. Pico, et al.*, 457 U.S. 853 (1982).

Removed from the San Antonio, Texas, high school libraries (1978) due to "objectionable" passages, but later reinstated after teachers filed a grievance in protest.

Removed from the Savannah, Georgia, school libraries (1978) due to "objectionable" language.

Collier, James, and Christopher Collier, *My Brother Sam is Dead*.

Challenged at the Gwinnet County, Georgia, school libraries (1984) because some of its characters use profanity. An abridged version with the profanity deleted has been substituted in the elementary school libraries.

Cormier, Robert, *I Am the Cheese*.

Challenged at the Cornwall, New York, High School (1985) because the novel is "humanistic and destructive of religious and moral beliefs and of national spirit."

Banned from Bay County's four middle schools and three high schools in Panama City, Florida (1986), because it contains "profanity and sexual explicit passages" and was "not approved by the school board."

Hinton, Susie E., *The Outsiders*.

Challenged on an eighth-grade reading list in the South Milwaukee, Wisconsin, schools (1986) because "drug and alcohol abuse was common" in the novel and "virtually all the characters were from broken homes."

Kerr, M.E., *Dinky Hocker Shoots Smack*.

Removed from Kent, Washington, elementary school libraries (1977) because of complaints about "vulgarity" and "defamation of the word of God in the work."

L'Engle, Madeleine, *A Wrinkle in Time*.

Challenged, but retained on the media center shelves of the Polk City, Florida, Elementary School (1985). A student's parent filed the complaint, contending the story promoted witchcraft, crystal balls, and demons.

Mazer, Harry, *Snow Bound*.

Challenged at the Stoughton, Wisconsin, Middle School reading program (1987) because the book includes "several profane oaths invoking the deity, two four-letter words for bodily wastes, and the terms 'crazy bitch' and 'stupid female'."

Paterson, Katherine, *A Bridge to Tarabithia*.

The Newbery Award-winning book was challenged as sixth-grade recommended reading in the Lincoln, Nebraska, schools (1986) because it contains "profanity," including the phrase "Oh, Lord" and "Lord" used as an expletive.

Snyder, Zilpha K., *The Witches of Worm*.

Restricted in Escambia County, Florida (1982), to sixth-graders and above because it contains 183 pages of rejection, fear, hatred, occult ritual, cruel pranks, lies, and even an attempted murder by arson—all perpetrated by a 12-year-old girl.

Zindel, Paul, *The Pigman*.

Challenged at the Hillsboro, Missouri, School District (1985) because the novel features "liars, cheaters and stealers."

Handout 15
Lesson 4

CONTROVERSY IN CITIZENVILLE

The community of Citizenville, a suburb of 15,000 residents, is in turmoil over what will happen to two books found in its school libraries and used in its classrooms. The books in question are Shel Silverstein's *Where the Sidewalk Ends* and Harper Lee's *To Kill a Mockingbird*.

Both books came to the attention of parents when brought home by children. A fourth-grade student brought *Sidewalk* home and showed his mother, Pat Owens, a few poems the teacher had read in class and that he thought were funny. She continued to examine the book, finding some of the poems alarming. She called friends and found they shared her reactions. Her next step was to call the principal to voice her concern.

At about the same time, and in a similar manner, *To Kill a Mockingbird* was called to the attention of the principal. A father, Thomas Martin, noticed that his son had been reading the book. He picked it up while his son was out, just to glance at it. Both the subject matter and language concerned him. He called others and found some parents sympathetic to his concerns. Strengthened with this support, he voiced his objections to the principal.

The principal brought the concerns to the faculty council and to the school board. These groups decided to give the controversy a public hearing. Prior to the hearing, copies of Silverstein's book would be held "on reserve" at the school and public libraries so that all who were interested would have a chance to see it. The film version of *To Kill a Mockingbird*, also used in the class, would be shown on three occasions, including evening and weekend showings, so all who were interested could view it. A public hearing was scheduled to be held at 7:30 p.m. Notices of the meeting, its purpose, and format would be sent to the homes of all Citizenville students and would appear in the *Citizenville Times* three weeks before the hearing.

PARTNERSHIP TASKS AND ROLE GUIDE

Use page 2 of the handout to record your responses as you complete the tasks below.

1. "Develop" your role:
    a. Create your character. Give him/her a name, a past and present, and hopes and fears for the future. Give him/her a personality, mannerisms, pet peeves, and an orientation toward others (usual mood and way of acting with other people).
    b. Decide what your position on the book will be and explore your interests behind taking that position.
    c. Develop a line of reasoning/defense of that position. We'll talk more about these developments before you begin doing it.
2. From the vantage of your role, position, and interests, read sections in question from *Sidewalk* or view the film of *To Kill a Mockingbird*. Then:
    a. Formulate a statement of what your character does/does not find to be objectionable about the book.
    b. Provide a rationale (reasons) for the statement in (a). What consequences might it have for someone reading it?

       Example: for a vote in favor of removal, a parent objects to the poem where a child breaks all the dishes because she/he doesn't want to wash them. "Children see enough disrespect for people and things on television. I don't want him/her exposed to more destructive behavior in books she/he brings home from the school library! My son/daughter, even though he/she may not break our dishes at home, knows someone, somewhere, has thought of it, and the thought itself diminishes respect for things and for the people to whom these things are important.
    c. Make a clear statement about what you want to see happen with the book.
3. Decide which partners will actually play the role and which will be in the "audience of concerned community." Once decided, partners will decide how the audience member will support the position of the role player during the time discussion is opened to the floor.

1a. Name, position in community, and character description:

1b. Position and interests:

1c. Reasoning:

2a. Statement of what you find or do not find objectionable:

2b. Reasons:

2c. What you want done and why you want it done:

THE CONTROVERSY OVER TWO BOOKS

To Kill a Mockingbird, by Harper Lee.

Challenged in Eden Valley, Minnesota (1977), and temporarily banned due to words "damn" and "whore-land" used in the novel.

Challenged in the Vernon-Verona-Sherill, New York, school district (1980) as a "filthy, trashy novel."

Challenged at the Warren, Indiana, Township schools (1981) because the book does "psychological damage to the positive integration process" and "represents institutionalized racism under the guise of 'good literature'." After unsuccessfully attempting to ban Lee's novel, three black parents resigned from the township human relations advisory council.

Challenged in the Waukegan, Illinois, school district (1984) because the novel uses the word "nigger."

Challenged in the Kansas City, Missouri, junior high schools (1985).

Challenged at the Park Hill, Missouri, Junior High School (1985) because the novel "contained profanity and racial slurs."

Retained on a supplemental eighth-grade reading list in the Sasa Grande, Arizona, Elementary School District (1985), despite protest by black parents and the National Association for the Advancement of Colored People. who charged the book was unfit for junior high use.

Where the Sidewalk Ends, by Shel Silverstein.

Challenged at the Cunningham Elementary School in Beloit, Wisconsin.

Removed from the shelves of the Minot, North Dakota, Public School libraries (1986) by the assistant superintendent "in anticipation of a parent's complaint." The superintendent found "suggestive illustrations" on several pages of Silverstein's work. Upon the recommendation of a review committee, the book was returned to the shelves.

Challenged at the Big Bend Elementary School library in Mukwonago, Wisconsin (1986), because some of Silverstein's poems "glorified Satan, suicide and cannibalism, and also encouraged children to be disobedient."

Challenged at the West Allis-West Milwaukee, Wisconsin, school libraries (1986) because the book "suggests drug use, the occult, suicide, death, violence, disrespect for truth, disrespect for legitimate authority, rebellion against parents," and because it inspires young people to commit "acts of violence, disbelief and disrespect."

Adapted with the permission of the American Library Association from the *1988 Banned Books Week—Celebrating the Freedom to Read Resource Book*.

Challenged at the elementary schools in the Papillion-LaVista School District in Omaha, Nebraska (1986), because the book promotes "behavior abusing to women and children, suicide as a way to manipulate parents, mockery of god, and selfish and disrespectful behavior."

Challenged at the Appoquiniminik Schools in Middletown, Delaware (1987), because the book "contains violence, idealizes death, and makes light of manipulative behavior."

TINKER VS. THE DES MOINES INDEPENDENT SCHOOL DISTRICT: THE SITUATION

In December 1965, several students and their parents wanted to do something to protest the war in Vietnam. they decided they would express their views silently by wearing black armbands. The parents would wear the armbands to work and the students would wear them to school. On December 16, 1965, Mary Beth Tinker, age 13, John Tinker, age 16, and Christopher Eckhardt, age 16, wore their armbands to school. These three students planned to wear the armbands every day until winter vacation began. The principal and others in the school did not approve. The students were called in and were told that they could not wear armbands. If they continued to wear them, they would be suspended. The students stuck to their plan and did not take the armbands off; they were suspended. The students and their parents then decided to take the school district to court. The case went all the way to the U.S. Supreme Court.

Mary Beth and John Tinker display the armbands that triggered their court case. UPI/Bettmann Newsphoto.

Handout 19
Lesson 5

LAWYERS FOR THE SCHOOL OFFICIALS: ISSUES GUIDE

1. Why do we feel students should not be allowed to wear armbands?

2. What effects do we think this action has on the learning environment of the school?

3. What other ways do we think students could better present their views?

4. Why do we think the constitutional guarantee of free speech does not include students in a school environment?

5. What do we think are the dangers if our case is lost?

LAWYERS FOR THE STUDENTS: ISSUES GUIDE

1. Why do the students feel they should be allowed freedom of speech?

2. How do we think the students' actions affected the learning environment of the school?

3. What do we think would be the dangers if our case is lost?

4. What do we feel is wrong with how the school officials handled the situation?

5. How do we feel the situation should have been handled?

6. What guarantees or what action do we think should be taken to repair the situation?

Handout 21
Lesson 5

Page 1 of 1

SUPREME COURT JUSTICES: ISSUES GUIDE

1. What provision of the Constitution does this case fall under?

2. How is this case considered "speech"? Could it be considered "nonspeech" so that it is not protected by the Constitution?

3. Should the rights of youth be protected to the same extent that the rights of adults are protected under the Constitution and the Bill of Rights? Why or why not?

4. Is there evidence that the students' actions truly posed a danger to the rights of others?

5. Is there any other situation that has happened like this in the past? What were the differences/similarities? What was the decision of the court?

6. What will be the decision of the court in resolving this situation?

OBSERVERS: ISSUES GUIDE

1. What concerns are expressed by the lawyers for the students and for the school officials?

2. What does each party appear to value?

3. List the arguments presented by the lawyers for the students.

4. List the arguments presented by the lawyers for the school officials.

5. What concerns do the Justices express through their questions?

6. What additional questions might you want to ask the lawyers for either the students or the school officials?

7. What do you think the final ruling should be?

POSSIBLE ARGUMENTS FOR EACH SIDE

Note: These arguments should only be given out (cut apart so the other side doesn't see the counterarguments) if the students seem to be having problems figuring out their arguments. However, the exercise will be more effective if the students develop their own arguments.

School Officials:

1. Freedom of speech is a right for adults that is subject to regulation for children; it is inappropriate to express such ideas in the classroom.
2. Wearing an armband is not speech at all; it is an action that is not subject to protection by the First Amendment.
3. Students do not have First Amendment rights at all.

Students:

1. Freedom of speech and expression should apply equally to students as well as to adults.
2. The armbands are not disruptive and have not caused any behavior problems in the classroom.
3. Wearing the armbands should be protected by the First Amendment because it is so clearly "political" speech that is being expressed.
4. The wearing of armbands by some students does not hurt the rights of other students in the school.

TINKER VS. THE DES MOINES INDEPENDENT SCHOOL DISTRICT: THE DECISION

Seven of the Justices agreed with the students. They said:

1. In wearing armbands, the students were quiet and did not cause problems at the school. They did not interfere with the rights of others. In this situation, their conduct was within the protection of the First Amendment of the Constitution.

2. First Amendment rights are available to teachers and students, as long as they do not cause disruption or interfere with the rights of others.

3. School rules that limit the freedom of expression, provided that expression does not interfere with school discipline or the rights of others, are not permissible under the First Amendment.

Justices Black and Harlan disagreed. Justice Black said:

> The armbands did exactly what the elected school officials and principals thought they would, that is, took the students' minds off their classwork and led them to thoughts about the highly emotional subject of the Vietnam War.

Because the majority of the Justices agreed with the students, the decision was made that the students should have been allowed to wear the armbands.

AMERICAN NAZIS IN SKOKIE, ILLINOIS

The case of the Nazis in Skokie, Illinois, started in early 1977. Frank Collin, the head of the American Nazi Party, lived in Chicago. Collin wanted the Nazis to march in Chicago to protest integration. He applied for a permit but was told he needed to have $25,000 in insurance. Collin then decided that the Nazis would march in Skokie instead. Skokie, a suburb of Chicago, had many residents who had survived Nazi death and concentration camps. Many other residents were Jewish.

As the day of the march (May 1, 1977) grew closer, there were many news stories about it. Many of the Jewish people living in Skokie became very concerned and angry. Four days before the march, Skokie filed a lawsuit to stop the Nazis from marching. Skokie also passed new laws. One said that no one could hand out material that said people should hate others because of their race, religion, or national origin. Another law said that no one could march for a political party while wearing a "military style" uniform. Skokie lawmakers also said that marchers would have to post $350,000 in insurance. These laws led to many court cases and appeals.

Nazis rally in Chicago's Federal Center Plaza in 1977.
UPI/Bettmann Newsphotos.

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PROCEDURE FOR DISCUSSING "AMERICAN NAZIS IN SKOKIE, ILLINOIS"

1. (10 minutes) The group's first task is to choose a recorder and to write one paragraph describing the facts surrounding the case. Do not give any opinions at this point; simply summarize the facts.

2. (10 minutes) Next, assign the youngest and oldest students in the group to take the position of the lawmakers of Skokie, while the other two students in the group take the position of the American Nazi Party. These pairs of students must separate themselves to prepare their positions. Each pair should choose a recorder and write one paragraph to support their position with as many lines of reasoning as possible. Partners must make sure both have mastered the facts and opinions to argue as effectively as possible for their position.

3. (10 minutes) Give each side two minutes to present its position persuasively. The listeners can only write down notes or ask for clarification. After both sides have presented their positions, pairs should be given two minutes to challenge the opposite pair by asking them to give five facts that support their point of view. It must be remembered that this is a complex issue; in order to make a decision in the case, all four people must know both sides thoroughly. Last, two minutes are given for reversing roles and arguing for the opposing pair's position in a forceful and persuasive way...perhaps thinking of new facts that the opposing pair did not think to present.

4. (10 minutes) The group's final task is to arrive at consensus on a decision in the case. Choose a different recorder and, in one paragraph, describe how your group took into account the different positions and arrived at its decision.

5. What were some important skills that were necessary in reaching a decision?

All paragraphs should be turned in and discussion should focus on the way in which students arrived at their group positions.

Which was more difficult for you—to take the position of the American Nazis or the position of the citizens of Skokie? Why?

AMERICAN NAZIS IN SKOKIE, ILLINOIS: THE OUTCOME

In 1978, the Illinois Supreme Court ruled that "use of the swastika is a symbolic form of free speech entitled to First Amendment protections." Even the Nazis had the right to express their ideas.

After all this, the Nazis never marched in Skokie. Instead, they held a march in Marquette Park in Chicago on July 9, 1978. Twenty-five uniformed Nazis attended the march, accompanied by 2,000 protesters and 400 police.

UNIVERSAL DECLARATION OF HUMAN RIGHTS: SELECTED ARTICLES

(Abbreviated Version)

1. All human beings are born free and equal in dignity and rights.
2. Everyone has the rights and freedoms listed in this Declaration no matter what their race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
3. Right to life, liberty, and safety.
4. No slavery.
5. No torture or cruel treatment.
6. Everyone has these rights, no matter where they live.
7. Right to equal protection before the law.
8. Right to go to a judge for help if something is done to take away one's rights.
9. No arrest without good reason.
10. Right to a fair and public trial.
11. Innocent until proven guilty.
12. No arbitrary interference with person's privacy, family, home, or correspondence, nor attacks upon person's honor and reputation.
13. Right to travel within one's own country.
14. Right to seek safety in other countries.
15. Right to a nationality.
16. Right to marry and found a family.
17. Right to own property.
18. Freedom of thought, conscience, and religion.
19. Right to freedom of opinion and expression; this includes freedom to express opinions through any media without interference.
20. Right to gather with others in a peaceful manner.

21. Right to vote, participate, and influence government.

22. Right to economic, social, and cultural security.

23. Right to work, and favorable working conditions.

24. Right to rest, including reasonable limitations of working hours and holidays with pay.

25. Right to an adequate standard of living, including food, clothing, housing, and medical care.

26. Right to an education.

27. Right to participate in the cultural life of the community, to enjoy the arts, and to share in scientific advancement and its benefits.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS: ARTICLES 18 AND 19

Article 18—Version 1:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship and observance.

Article 18—Version 2:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his [or her] religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his [or her] religion or belief in teaching, practice, worship and observance in accordance with the laws of the country concerned and the requirements of public morality.

Article 19—Version 1:

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of borders.

Article 19—Version 2:

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of borders. Freedom of speech and the press should not be used for provoking hatred between nations.

RIGHTS OF EXPRESSION AROUND THE WORLD

Country/Area of the World:____

Groups/Individuals Involved:______________________________________

Brief description of what has happened:_________________________________

____

____

____

____

What principle/right applies to the article?______________________________

____

____

____

Place an "x" on the line to indicate the degree to which you feel the principle is supported/violated:

____

principle
is supported

principle
is violated

AMNESTY INTERNATIONAL: CASE STUDIES OF INTOLERANCE

Amnesty International (A.I.) is an independent worldwide organization that was started in 1961 by a British lawyer. Its mission is to protect human rights. Amnesty International focuses on prisoners throughout the world who have neither used nor supported violence. A.I. seeks the release of these prisoners of conscience if they were arrested for their beliefs, color, sex, ethnic origin, language, or religion. It works for fair and speedy trials for all political prisoners and on behalf of such prisoners jailed without charges or a trail. A.I. opposes the death penalty and torture or other cruel, inhuman, or degrading punishment for all prisoners. The movement was awarded the Nobel Peace Prize in 1977 (Amnesty International Bulletin, n.d.).

Below are descriptions of cases that have been or are currently being investigated by Amnesty International.

Somalia, March 5, 1988

On March 5, 1988, five high school students were arrested in the town of Burao in northern Somalia (East Africa). The students had participated in a non-violent demonstration protesting court convictions of 13 people from northern Somalia. Many of the convicted people had been condemned to death. The students were angry.

Amnesty International fears the student protesters are being badly treated in the jail and may be tried in court and sentenced to death because they criticized their government.

Canada, 1976

"I learned...that the man who killed my husband...has now been sentenced to death. I would like you to know that the views of myself and my husband's family on capital punishment remain unchanged. We are totally against it. It would not bring [my husband] back and it is too easy a way out for all of us. Society condemns murder, but is willing to accept the murder of this man in the name of justice. Please do what you can to prevent this second crime before it is too late...."

Pauline Maitland, widow of slain
Canadian policeman

Kenya, November 20, 1987

Forty-seven students from Nairobi University in Kenya, Africa, were arrested without charge on November 15, 1987. The police are not allowing anyone to visit the students; not family and relatives, or lawyers. Amnesty International believes the students may be hurt by the police during questioning. Many of the students who were arrested had gone to a meeting at their school and listened to speeches which criticized the President of Kenya, Daniel Arap Moi. Going to this meeting may be the reason some students were arrested.

Soviet Union, June 9, 1987

Leonid Litvinenko is a Christian Pentacostalist who lives in the Soviet Union. He was arrested in 1981 with four other members of his church. The Soviet government said these Christians could not practice their religion. Leonid was sent to a workcamp far away from his home as a punishment. He was sentenced to stay there for ten years.

Greece, 1971

"I have experienced the fate of a victim. I have seen the torturer's face at close quarters. It was in a worse condition than my own bleeding, livid face. The torturer's state of tension was such that he had an expression very similar to those we see on Chinese masks; I'm not exaggerating. It is not easy to torture people. It requires inner participation. In this situation, I turned out to be the lucky one. I was humiliated, I did not humiliate others. I was simply bearing a profoundly unhappy humanity in my aching entrails, whereas the men who humiliate you must first humiliate the notion of humanity within themselves. Never mind if they strut around in their uniforms, swollen with the knowledge that they can control the suffering, sleeplessness, hunger and despair of their fellow human beings, intoxicated with the power in their hands. Their intoxication is nothing other than degradation of humanity. The ultimate degradation. They have had to pay dearly for my torments. I wasn't the one in the worst position. I was simply a man who moaned because he was in great pain. I prefer that. At this moment I am deprived of the joy of seeing children going to school or play in in the park. Whereas they have to look their own children in the face."

testimony from George Mangakis

United States and Turkey, Today

The U.S. (37 out of 50 states) and Turkey are the only Western nations that presently carry out the death penalty. Since 1975, 15 countries have abolished the death penalty, including France, Australia, the Netherlands, Norway, and Great Britain.

MOCK INTERVIEW WITH ARYEH NEIER

The authors of this mock, or imaginary, interview read Aryeh Neier's book *Defending My Enemy* to learn about the situation that arose when the Nazis decided to march in Skokie, Illinois. When doing a mock interview, be sure to get enough background information to present the person's ideas accurately.

Interviewer: I'm interested in your views on tolerance, especially the issues that you discuss in your book *Defending My Enemy*. Let's begin with some background. In 1978 a group of Nazis wanted to march in Skokie, Illinois. The village of Skokie passed some laws to keep the Nazis from marching. Many of the people who live in Skokie are Jewish and have painful memories of the Nazis in Germany during World War II. As a leader of the American Civil Liberties Union, you decided to provide a lawyer to defend the Nazis' right to march. And yet you are Jewish yourself. Can you tell me why you were willing to support the rights of the Nazis to march?

Aryeh Neier: *Many people did not understand why I took this position, so I am happy that you have asked me. I have wanted a chance to explain. I believe that free speech is extremely important. If we are to maintain this freedom, then everyone, including Nazis, must have this right.*

Interviewer: But I am confused. If the Nazis gained political power, they would work to KEEP people from having free speech. If you think free speech is so important, wouldn't it make more sense to keep the Nazis from having power?

Aryeh Neier: *The Nazis would try to take free speech away from everyone. But, as many people have argued over the years, I believe we must leave discussion open to all points of view in our society. If people can hear from all different perspectives, then they can see that the Nazis are wrong. Truth should win out. If we hold back anyone, including Nazis, then people may think that it is all right to shut out points of view they disagree with.*

Interviewer: You are assuming that truth will win. I am not so sure that is true. Isn't it just safer not to allow some people to speak, especially a group as awful as the Nazis?

Aryeh Neier: *We cannot depend on truth winning out. But truth doesn't have a chance if ideas are blocked out. If I take the right to speak away from some, then perhaps someone will want to take away my right to speak. I need to depend on having the right to speak up for myself, my group, and my ideas.*

Interviewer: So what you are saying is that protecting the Nazis' right to speak is kind of like protecting your own right to speak?

Aryeh Neier: *Yes. It is important to remember that people often disagree about political ideas. One person may accept ideas another person thinks are wrong or even dangerous and unpatriotic. During World War II, some Americans thought all people whose families came from Japan could go against the United States and become traitors. So Japanese-Americans on the West Coast were put in internment camps. After that war, some people who held certain opinions lost their jobs in the United States. When we use the reason that someone is dangerous as an excuse to take away their rights, this reason can be used against anyone else. So even though almost everyone agrees that Nazi ideas are dangerous and bad, it is a bad idea to take away their rights. If we don't protest the right of free speech for everyone, then it ends up having no meaning.*

Interviewer: I would like to turn our discussion to the Skokie case more specifically, and to your book. You talk at the beginning of your book about your feelings about Nazis. Do you hate Nazis?

Aryeh Neier: *Yes. In fact, my family and I have been personally touched by Nazis. When I was only two years old, my parents left Germany and fled to England. I ended up spending part of the war with other escaped refugee children separated from my parents. After the war, we found out that the family we left behind was killed by the Nazis. Also, my father worked in a school with children who had lived through the awful horror of the death camps and concentration camps. So, I know from firsthand experience how evil the Nazis are.*

Interviewer: Given how you feel about Nazis, it must have been hard on you to receive letters from around the country that said you were in favor of the Nazis.

Aryeh Neier: *Yes, it was hard. I know, however, the fear and pain that these letter writers feel. Many had close family members killed by the Nazis. Some were in the camps themselves. All Jews felt threatened. But I believe that Jews, as people who have often been oppressed, must support free speech in order to protect their own rights.*

Interviewer: But because so many of the people who live in Skokie are Jewish and many personally experienced the horrors of the Nazis during World War II in Germany, couldn't you have said to the Nazis, "We'll support your right to free speech, just not in Skokie?"

Aryeh Neier: *The right to free speech has to be pure. You can't keep saying, "Oh, you have the right, just not in this one place." If you do that, then the right keeps getting smaller. It was a hurtful thing that the Nazis decided to march there. But it was also a move calculated to get them publicity. I have always held that by trying to restrict their right to speak, it gave their ideas more media coverage.*

Interviewer: So you would have let them march without causing so much fuss?

Aryeh Neier: *Yes, then their march would probably have not gotten much attention from newspapers and television. Remember, only about 20 or 30 Nazis ended up marching in Chicago. The amount of publicity that so few people got was just amazing—and it came from the fact that people wanted to hold them back.*

Interviewer: But the Nazis say, loud and clear, that Jews should be killed—that Hitler didn't finish the job. The Nazis were going to march in Skokie to tell the Jews in Skokie that they should be killed. And being a Jew yourself, they are saying that you should be killed.

Aryeh Neier: *I and the people of Skokie and many, many other people know the Nazis are evil. One person wrote to me that she loves free speech more than she hates the Nazis. Well, I don't agree with that. I both love free speech and hate the Nazis. I liked another letter, which comes close to my opinion. This woman said she agreed with me, but, as her grandfather used to say, "They should only drop dead." She and I both hate the Nazis, but believe that free speech for one group cannot be taken away, or else free speech means nothing in the end.*

Interviewer: You are a defender of tolerance. Do you consider yourself a hero of tolerance?

Aryeh Neier: *I would not be that dramatic. Many people over the years have defended tolerance and many in the future will have to do the same. Unfortunately, the battle is not won once and for all. For freedom to mean anything, it must be defended over and over again. It is a constant struggle, and if it is to continue, people must continue to work to preserve it. I fervently hope that people will care enough in future generations to maintain freedom.*

Interviewer: Thank you very much for your time. I've enjoyed talking with you.

ADVOCATES OF FREEDOM OF EXPRESSION AND VICTIMS OF INTOLERANCE

American Friends Service Committee (1917-present)

This group was founded by the United States and Canadian Quakers (Friends) in 1917. AFSC carries out a variety of programs to serve people and work for peace. In 1947, the AFSC and its British sister group, the Friends Service Council, won the Nobel Peace Prize. The AFSC helps refugees, provides volunteers to work in poor areas, and helps people in war areas. During wars, they have arranged for alternative jobs, such as working in hospitals, for people who do not believe in fighting.

Amnesty International (1961-present)

This organization was founded in London on May 28, 1961. Amnesty International won the Nobel Peace Prize in 1977 for its work on human rights. A.I. investigates countries to see if they limit rights, such as freedom of speech and religion. The group is very concerned with torture. A.I. publishes reports and sends "action alerts" to its members. The members write letters to government officials to protest limits to human rights. Many prisoners have been released because of A.I.'s efforts.

Susan B. Anthony (February 15, 1820-March 13,1906)

This leader worked in the United States to get women the right to vote. She was also involved in groups that tried to end slavery. In 1872, Susan B. Anthony was jailed for leading a group of women to the polls to vote. She was involved in both national and international groups that worked for this right. After her death, women gained the right to vote in the United States.

Willy Brandt (December 18, 1913, October 8, 1992)

Brandt was the Chancellor (leader) of West Germany from 1969 to 1974. He also served as foreign minister for some years, starting in 1966. In his government positions, he worked to improve relations between West Germany and various Eastern European, Communist countries. Largely because of his efforts, a treaty was signed in 1970 with the Soviet Union. In the treaty, both countries said they would not use force against each other and would respect European borders. In 1971, Brandt was awarded the Nobel Peace Prize.

Mairead Corrigan-Maguire (January 27, 1944-) and Betty Williams (May 22, 1943-)

These women won the 1976 Nobel Peace Prize. They worked to end violence between Catholics and Protestants in Ulster, Northern Ireland. They started a group called Community of Peace People, which was made up of both Protestant and Catholic women. Both women organized large marches of Catholic and Protestant women to protest violence. They also worked to mix together members of different religions in schools, neighborhoods, community groups, and athletics.

William O. Douglas (October 16, 1898-January 19, 1980)

Justice Douglas was one of the strongest supporters of individual rights, including free speech, in the history of the U.S. Supreme Court. He felt the Bill of Rights offered complete protection of free speech. His strong views sometimes led to criticisms; some people called for his removal from the Court. Douglas served on the court for many years; he started at age 40 and stayed for 36-1/2 years.

Frederick Douglass (February 7, 1817-February 20. 1895)

This advocate was deeply involved in trying to end slavery and improve the rights and conditions of black people in the United States. Douglass was the son of a slave mother and her white owner. He was secretly taught to read when he was a house servant. He escaped from slavery in 1838. In the early 1840s, he became very involved in the anti-slavery movement. When he returned from speaking in Europe, he bought his own freedom. He was the first Black to hold high government positions in the United States, from advisor to President Lincoln to his last position as consul general to Haiti in 1889-1891.

Galileo (February 14, 1564-January 8, 1642)

Galileo was a great mathematician, astronomer, and scientist who lived in Italy. One idea he put forth was that the earth goes around the sun. Since most people and the church believed that the earth was the center of the universe and the sun went around the earth, they attacked him and his ideas. Because of this, he spent the last eight years of his life under house arrest for his beliefs. Rather than being put in jail, he was ordered to stay in his home. Galileo was pardoned by the Catholic church in 1992.

Gandhi (October 2, 1869-January 30, 1948)

Often called Mahatma (great-souled) Gandhi, this leader used nonviolent methods to work for the independence of India from England. The methods he used were later taken up by others, including civil rights groups in the United States. The State of India was established largely due to his work. However, unfriendliness among religious groups remained and he was shot and killed by an angry Hindu, who feared that Moslems would have too much power in the new India.

Charlotte Perkins Gilman (July 3, 1860-August 17, 1935)

Gilman worked to promote women's rights in the United States. She often said that women needed to have their own economic power over resources if they were to gain rights and freedoms. She established the Women's Peace Party and a magazine called *Forum*. Many people today still read her novel about a society of all women which is discovered by three men. This book shows the sorts of ideals she had and how they could be put into practice; it is called *Herland*.

Lillian Hellman (June 20, 1905-June 30, 1984)

Hellman wrote plays and scripts for movies. Her works attacked injustice and oppression. In the 1950s, many Hollywood actors and writers were called to testify by the Committee on Un-American Activities. Fear of different ideas, particularly leftist and Communist ideas, was strong. Instead of apologizing for her ideas, Hellman stated boldly, "I will not go against what I feel is right to fit this year's fashions."

John XXIII - Born Angelo Roncalli (November 25, 1881-June 3, 1963)

John XXIII was Pope of the Roman Catholic church from 1958 to 1963. Pope John had an enormous effect on the church and its relationship with the rest of the world. He started the second Vatican Council, an advisor group to the Pope, which called for greater openness in the church. More than any previous Pope, he was eager and willing to talk with leaders of different religions. He made changes in church services to get rid of parts many saw as anti-Jewish. By these actions, he worked for greater tolerance. Pope John also spoke out for peace in the world.

Martin Luther King, Jr. (January 15, 1929-April 4, 1968)

Reverend King was an important leader in the U.S. civil rights movement. Dr. King worked to end discrimination against Blacks, including segregation. He stressed the importance of using nonviolent methods. He wrote his "Letter from Birmingham Jail" to respond to those who felt that the civil rights movement wanted to change things too fast. The letter stands as an important expression of his ideas, including the idea that people should act from what they believe to challenge unfair laws. He won the Nobel Peace Prize in 1964. King was shot and killed in 1968. A national holiday to honor King was instituted 18 years later.

Albert Lutuli (1898-July 21, 1967)

Lutuli was the first African to win the Nobel Peace Prize. A South African, he won the prize in 1969 for his nonviolent efforts to end racial discrimination. Lutuli became chief of the community of Groutville in 1936. In 1952, he became the president of the African National Congress, a group against racial separation in South Africa. The government did not like that he was president of the ANC and said he had to step down either as chief of his community or as president of the group. He refused to do so. In response, the government removed him as head of his community.

Margaret Mead (December 16, 1901-November 14, 1978)

Mead was one of the first women anthropologists. She studied a number of different cultures, including Samoa, New Guinea, and Bali in the Pacific Ocean north of Australia. She also wrote a lot about life in the United States. In her work, she showed that people live in many different ways. Women and men divide up tasks in different ways as well. Mead often said that since sex roles do not come from biology, women should be able to choose how they live.

Mothers of the Plaza (Madres de la Plaza de Mayo) (1977-present)

These women publicly protested the Argentine military government's kidnapping, torture, and murder of their own children and 10,000 other young people during the 1970s and 1980s. They knew that they could be arrested, tortured, and killed for publicly criticizing the government, but they continued to march in front of the president's house every Thursday, holding large photos of missing people and asking the president to look into the thousands of violations of human rights. Many people have said that these women were very important in bringing about the end of the military government and the return of democracy and human rights to Argentina.

Native American Rights Fund (1970-present)

This nonprofit legal group was created in 1970. It now has 18 lawyers (12 of them are Indian) who work to protect Indian rights, including freedom for Native Americans to practice religion in the same way their parents and grandparents did.

Eleanor Roosevelt (October 11, 1884-November 7, 1962)

This advocate first became well known as the wife of U.S. President Franklin D. Roosevelt. She had great influence as first lady, speaking out about social problems, including poverty. After the President died, she stayed quite active. At times, she was the representative of the United States to the United Nations. She was the chair of the United Nations Commission on Human

Rights from 1946-51. As chair, she had an important role in writing and winning passage of the Universal Declaration of Human Rights.

Andrei Sakharov (May 21, 1921-December 12, 1989)

Sakharov was trained as a nuclear physicist in the Soviet Union. However, he did not just work in a laboratory. Instead, he spoke out in support of human rights and against nuclear weapons. In 1970, Sakharov established the Committee for Human Rights. Because of his efforts for human rights, he was given the Nobel Peace Prize in 1975. While the world applauded him, his government sent him to far-away parts of the country at various times. In 1988, he was released from this internal exile and was allowed to travel abroad.

Raoul Wallenberg (August 5, 1912-July 17, 1947?)

Wallenberg is best known for his efforts to rescue Hungarian Jews during World War II. Wallenberg was Swedish and worked as a businessman and foreign representative or diplomat. He protected thousands of Jews by bringing them under the protection of neutral countries that would not harm them. He also brought money and papers to other Jews to help them escape from the Nazis.

Handout 34
Lesson 7

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ADVOCATE/VICTIM INTERVIEW CHART

Name and Nationality of Advocate/Victim:

Words You Would Use to Describe the Advocate/Victim:

Major Issue(s) Addressed (What has the advocate/victim spoken out for/against?):

Means Used by Advocate/Victim (How has s/he gone about expressing beliefs?):

Consequences to Advocate/Victim (What has happened to the advocate/victim because of his/her beliefs?):

Consequences to Others (What has happened to others because of the person's beliefs?):